

286 D

A
DISCOURSE

Concerning the

Authority, Stile, and Perfection

OF THE

BOOKS

OF THE

Old and New-Testament.

WITH

A Continued Illustration of several
Difficult Texts of Scripture throughout the whole Work.

By JOHN EDWARDS, B. D. sometime Fellow of St. John's College in CAMBRIDGE.

L O N D O N :

Printed ; and Sold by J. Wyatt at the Rose
in St. Paul's Church-Yard. M DC XC III.

TO THE

Right Reverend Father in God,

S I M O N,

Lord Bishop of E L Y.

MY LORD,

YOUR Kind and Generous Acceptance of my former Undertakings (which justly merits my most Thankful Acknowledgments, which I here render to Your Lordship) hath encouraged me to make this Offering of another little Treatise, and to request You to take both it and its worthless Author into Your Protection. Your Name alone is a sufficient Amulet against the Censures which these Papers may be exposed to by being made thus Publick. None will venture to damn that Book

A 2

which

The Epistle Dedicatory.

which Your Lordship shall be pleased to Patronize. I am confident of the Goodness of the Cause which I have Espoused, but I am as sensible on the other hand of my great and manifold Defects in the managing it. However, I entertain good hopes of finding my Readers in some measure favourable to this Enterprize, when they shall behold Your Lordship's Name, which is the known Name of Learning and Piety, prefixed to it by,

My Lord,

Your Lordships

Most Humble and

Devoted Servant,

John Edwards.

The

THE PREFACE.

WHAT I had prepared for the Publick View concerning the *Authority, Stile,* and *Perfection* of Scripture I intended to have Published together in one Volume; but finding that the Present Age is not for *Great Books*, I am content to comply with it so far; especially perceiving the First Part of this my Undertaking to swell into a moderate *Octavo*, I am willing it should go into the World alone; and accordingly I now Publish that First Part only, intending to treat of the *Stile* and *Perfection* of Scripture either in one or two Volumes afterwards. The whole Attempt is of near Affinity with my former Undertaking, *viz.* of Criticizing on several Texts of Scripture, especially such as are *Difficult*, and giving the Resolution of them. I have all along, whilst I have mention'd several Passages of Holy Writ (to which the Opinions or Practises of the *Pagans* refer) given an *Explication* generally of them; So that I am still in pursuit of my former Design, and I make it my Business to clear and illustrate the *Sacred Writings*, especially that part of them which is most Obscure and Difficult. But the *more particular* Design of these Papers is to assert the *Truth and Authority* of those Ancient and Divine Writings.

The Preface.

and that from the Testimonies of our professed Adversaries, viz. *Pagans* and *Jews*. It were folly to deny that divers of these things are mentioned in other Authors, and partly to the same purpose that I have produced them, (as indeed what useful Subject is there that hath escaped the Pens of the Learned?) but then it will be fitting (if not necessary) for me to add, in a just Vindication of my present Attempt, that so far as I have conversed with Writers, I never met with any that Traced this Noble Subject, both through the *Old* and *New-Testament*, which is the Design of this present Work. I know some have hinted at a few of these Remarks, and most commonly without insisting on the Reasons and Grounds of them, and without examining the particular Circumstances belonging to them. But I have not contented my self with this superficial way of delivering these things, but have endeavoured to Search into the true and genuine Original of them, which hath occasioned several Just Discourses, and enlarged Disquisitions on the various Matters which occur under those Heads. In brief, I have amply prosecuted this Argument by offering a vast number of Particulars from my own Enquiry and Observation: I have *designedly* Treated on this Theme, which scarce any have done: I have methodically digested my Materials according to the Histories, or other Passages in the *Bible*, to which they have reference in *Jewish* or *Pagan* Writers: And Lastly, I have made the whole Serviceable to this excellent Purpose, viz. the attesting and confirming the *Truth* of the Sacred Scriptures.

But the main of this *Preface* shall be spent in vindicating my Interpretation of 1 Cor. 15. 29.
In

The Preface.

In my former *Enquiry* into that Text, where I maintained that *οἱ βαπτίζοντες ὑπὲρ τοῦ νεκροῦ* (which our Translators render *Baptized for the Dead*) is according to the true and proper Signification of the Words in that place to be Translated *Baptized on the Account, or by reason of, or for the sake of the Dead*. Which Interpretation, I perceive, some are backward to entertain, because they doubt whether the Preposition *ὑπὲρ* join'd with a Genitive Case, be taken in that sense in Prophane Authors. They grant it is Equivalent with the Latin *causâ, gratiâ, or in gratiam*, but they think that these, and consequently the Greek Preposition always refer to, and denote some *Advantage or Benefit*: Therefore according to these Persons *ὑπὲρ νεκρῶν* should rather be rendred *for the benefit of the Dead*, because this is the Acception of the Preposition in the Writings of all Prophane Authors. But to this I might reply, and that with most justifiable Reason, that I am not obliged to prove that this Preposition is used in *Pagan Writers* in the same Sense that I assert it to be used in this place of *St. Paul*. Who knows not that some Authors have a particular and individual Sense of some Words appropriated to themselves, and it is in vain to look for the same Acception of them in other Writers? The Commentators on *Homer, Aristophanes, Herodotus*, or any other good Greek or Latin Author, take notice that such a Word or Phrase is used by these Writers in a Sense different from what is found in others; and this is Satisfactory to the Learned. But especially if they find that one of these Authors useth the same word more than once in this peculiar Sense, they are confirmed in the belief of this singular meaning of it. So it should be here;

The Preface.

for this is certain, that the Authority of the *New-Testament* is every whit as good as that of the fore-mention'd Authors, or any other. Any fair Critick will readily grant, that if I produce two or three places in the *New-Testament* where the Preposition *ὡς* hath the Signification which I affix to it, I perform my Task well enough. And this I have already done in my *Enquiry* into that Text, where more than the fore-named number of places is brought to confirm that particular Sense of the word *ὡς* which I have propounded. I could have mentioned *Gal.* 1. 4. and *1 Pet.* 3. 18. and other Texts made use of by *Grotius*, where he thinks *ὡς ἀμαρτιῶν* is to be rendred, [*by reason of, or because of, or on the account of our Sins,*] for our Sins were the proper *Impulsive meritorious Cause* of Christ's Death; though we must not exclude the *Final Cause*, because he suffered to take away our Sins. And *Vossius* goes something higher, who assures us that *ὡς* and *ob*, *propter*, *pro* prefixed to Sins or Faults, and join'd with *Suffering* or *Punishing* whether in Scripture or any other good Author always signifies the *Antecedent or meritorious Cause*, but never the *Final*: And I verily believe that *Vossius* was as good a Grammar-Scholar as *Socinus*, whom he opposeth in this particular. There are other Texts which I might have produced, as *John* 11. 4. *this Sickness is ὡς ἡ δόξα τοῦ Θεοῦ*, for, or on the account of God's Glory; and *2 Thess.* 1. 5. *ὡς ἡτις καὶ παροχέτε* for which (viz. the Kingdom of God) ye suffer; in both which places *ὡς* denotes an *impulsive Cause*. And perhaps that place, *2 Phil.* 13. *ὡς ἐνδοξίας*, is to be understood so. It is sufficient then to have proved that *ὡς* is used in several places of the *New-Testament*

The Preface.

Testament in the Sense before-named, i. e. that it is as much as [on the account] or [because of] or [for the sake] that it signifies some Reason, Account, or Motive, why a Man should do such a thing. We need not search into other Authors to find whether this be the import of *καὶ* among them; this is not requisite, for the *New-Testament* is able to vouch it self.

But though to prove this Sense of the Proposition in Claffical Authors be more than I need to do, yet for the Satisfaction of the Scrupulous, for Vindicating my Interpretation of that Text, and for the Establiſhing it beyond all Exceptions for the future, I will ſhew that this very ſignification of *καὶ* (and that with a word in the Genitive Caſe) is not uncommon in the *Pagan* Stile; and particularly I will make it evident that it hath not always a reference to a Benefit, as ſome think. For Proof of this I might ſend you to *Stephens's Thesaurus* where in the word *καὶ* he produces ſome Paſſages out of *Herodian*, *Demosthenes*, and (as I remember) *Plutarch*, which do in ſome meaſure evince the foreſaid Acception of the Proposition; and out of *Homer's Sixth Iliad* he hath a plain place,

ῥαπ' οἱθεν ἀσχε' ἀνέω
Πρὸς Τρῶων.

where *ῥαπ' οἱθεν* is not rendred *de te* (as the common Verſion is) but *causâ tuâ*, or *propter te*, because of thee I bear ill of the Trojans. Accordingly the great admired Scholiaſt *Eustatius* interprets *καὶ οἱθεν* by *διὰ σὺ*, and 'tis as much, he ſaith, as *χάρειν σὺ*, because of thee, or on thy account. But whether this be the meaning of *ῥαπ'* in this place it is not ſo much material as that we need controvert

The Preface.

trovert it ; but this is sufficient for my purpose that this famous Commentator who understood *Greek* so well, acquaints us, that the Signification of *κατὰ* is sometimes as much as *χάριν*, yea when *χάρις* doth not signifie or imply a *Benefit*, as is clear in this place ; for these words of *Hector* cannot possibly be carried to any such Sense ; that is undeniable. Wherefore their Fancy falls to the ground who think the meaning of *ὑπὲρ τίνος* is [for the benefit or emolument of such a one].

I have something yet more to prove, (and that even from *Pagan Authority*) which is this, that *κατὰ* frequently imports an *impulsive Cause*, and that directly and plainly, and that it ought to be translated [on the account, by reason of, because of] To evince this, I will choose out an Author against whom there can be no Exception, I mean *Isocrates*, whose Writings are famed for their Propriety of Phrase, and Clearness of Stile. There he hath these Expressions, * *κατὰ τὴν συνθηκὴν πολεμεῖν* to fight on account of the Leagues made between them, † *κατὰ τῆς ἐλευθερίας πολεμεῖν*, to fight for, or on the account of their Liberty, ‡ *κατὰ τῆς ἑαυτῶν σωτηρίας πολεμεῖν*, to fight for, or because of their own safety. These are all Impelling Causes, the Consideration of their League, of their Liberty, and their Common Safety excited them to do what they did. As in a higher Sense I proved that many in the Apostles Times were excited to initiate themselves into the Church by Baptism by the Consideration of what the Holy Martyrs underwent for the Cause of *Jesus*. They were Baptized on the account of, by reason of, for the sake of those dead

* Plataic. † Panegy. & Plataic. ‡ Plataic.

The Preface.

dead Saints, those glorious Champions whom they saw die with so much Courage. To proceed in the same Author, he expresses himself thus, * *ἵνα ἀθλῶν ἀγωνίζεσθαι*, to fight for Rewards, i. e. because of those Rewards which they expected: These effectually stirred them up to behave themselves with great bravery. So † *ἵνα τῆς δόξης ἀποβήσκειν* is Translated *fama gratia* by Wolfius, to die on the account of that Fame and Glory which they knew they should purchase after Death. And of the same sort is that Passage, || There are those, saith he, that would not change their Lives *ἵνα ἄλλῃ μὲν ἐλευθέρῳ* on any other account whatsoever, yet are most willing to lose their Lives in the Wars *ἵνα τῷ τυχεῖν δόξης*, on the account, or for the sake of getting a Name. This was the moving, the Impulsive Cause of their dying. And that other set of Phrases, ‡ *χρεὶν ἔχειν ἵνα*, * *προδέναι χάριν ἵνα*, &c. To render Thanks for this or that, confirms that Interpretation which I have given, for those Favours and Kindnesses which they received, moved them to pay that tribute of Thanks. What we meet with in another place is to our purpose; † Is it just, saith he, to inflict so unequal and severe Punishments *ἵνα τῶν τοιαύτων ἐγκλημάτων*, for, or on the account of such Faults? And so 'tis used in the same Oration again, with reference to Punishment. And when he saith, || *ἵνα ὃν δειδώς* *quarum rerum metu perterritus*, (as the foresaid Translator renders it) it is evident that *ἵνα* is of the same import with *because of*, *by reason of*, and that he speaks of

* Orat. 2. ad Nicocl. † Panegy. Orat. || Orat. ad Philip.

‡ Panegy. ad Philip. Epist. ad Philip. Epist. ad Mitylen.

* Panegy. Orat. † Plataic. Orat. 1. || Orat. ad Philip.

The Preface.

of those things which excited Fear in them. Last-ly, It may be observed in this famous Orator, that when he is about winding up a Cause, he uses these Words, * *ἐπεὶ* or *ἐπὶ*, which his Interpreter rightly renders *quare*, *quapropter*, *propterea*, which is in English, *on which account*, or *because of* what hath been said. He moves them to do this or that on the Consideration of what he had propounded to them in the foregoing part of his Oration. I could produce many more Quotations out of the same Author, and several others, *Demosthenes* more especially, who no less than three times in † one Oration uses the Word in this manner, and in || another place once or twice; but I think I have sufficiently establish'd my Notion already by what I have produced. You see plainly that *ἐπεὶ* hath not absolutely a reference to a *Benefit* or *Advantage*, but that 'tis of a large import, and signifies in general *on the account*, or *for the sake*, and more especially that it denotes an *Impulsive Cause*, properly so call'd, and is used to express those things or Persons that put Men upon Action; which was the thing I undertook to make good, and I challenge any Man to disprove it. I have defended the Signification of the Word *ἐπεὶ* out of Classical Authors, that I might thereby obviate the Scruples of some Inquisitive Persons, and give some Satisfaction to the Curious, and make my Exposition of οἱ Βασιλεύοντες *ἐπεὶ* οἱ *ῥητορὶ*, more clear and demonstrative, (when 'tis seen that it is founded on the Acception of that Preposition, not only in the

* Panegy. Orat. Plataic. Orat. bis. † Olynth. 1.

|| Philip. 1.

The Preface.

the *New-Testament*, but in *Prophane Authors*) and, in a Word, that I may render my whole Undertaking on that Text the more acceptable to the Learned part of Mankind. To this rank of Persons I devote all my Endeavours of this kind ; but that which I now offer to the World is more especially designed for the Use of younger Students in Sacred Learning, such as are *Beginners* and *Candidates* in Theology, though I am well satisfied that these *Critical* Researches will not be useless to those of a higher Character.

A

A CATALOGUE of the
Difficult Chapters and Ver-
ses in Holy Scripture, which
are Explain'd in this Book,
(being set down in the same
Order that they are there
mentioned.)

- II. *C*Hap. of Daniel, *Concerning the Image*
whose Head was of Gold, &c. Page 9
- VII. Chap. of Daniel, *Concerning the Four*
Beasts. p. 10
- VIII. Chap. of Daniel, *Concerning the Ram*
and He-Goat. p. 13
- XI. Gen. 4. *Let us make us a Name, lest we*
scattered abroad, &c. p. 127
- XXXVI. Gen. 24. *This was that Anah*
that found the Mules in the Wilderneck,
&c. p. 147
- XV. Judg. 15, 16, 17, &c. *Concerning the*
Jaw-bone of the Ass wherewith Sampson
slew a thousand Men. p. 149
- XXXVIII. Isai. 8. *The Sun returned Ten*
degrees, by which degrees it was gone
down. p. 200
- XXXIII.

XXXIII. Deut. 17. *Where Joseph is compared to an Ox or Bullock, and why.* p. 214

II. Luke 1, 2. *There went out a Decree from Caesar Augustus that all the World should be Taxed.* p. 352

II. Matth. 2. *We have seen his Star in the East.* Vers. 7. *Herod enquired of them diligently what time the Star appeared.* Vers. 9. *The Star which they saw in the East went before them, &c.* Vers. 16. *Herod slew all the Children that were in Bethlehem, from two Years old and under, according to the time which he had diligently enquired of the Wise Men.* p. 360

XXIV. Matth. The former part, which speaks of the *Destruction of Jerusalem*; and the parallel Chapter of St. Luke, viz. the XXI. p. 394

The Author's Vindication of his Interpretation of 1 Cor. 15. 29. *Pref.*

ERRA-

ERRATA.

PAge 18. l. 28. for *Abaz*, read *Hezekiah*. p. 37. l. 15. for *end r. erre*. p. 99. l. 8. dele *not*. p. 151. l. 15. dele *not*. p. 212. l. 30. r. with *Ham*. and l. 26, 27. correct the Hebrew words: And do the same in other places. p. 227. l. 21. r. *unutterable*. p. 238. l. 11. r. *on*. p. 241. l. 9. r. *deus is*. p. 248. l. 18. r. *ex Aethers*, l. ult. for that r. *at other times*. p. 250. l. 17. r. *Martinus*. p. 255. l. 26. r. *tornare*. p. 334. Marg. Quotations misplaced. p. 349. Marg. 3 last lines, put *Apolog. 2. ad Sen.* after the Quotation, *Sed cum*, &c. And put (b) before *Adv. Gent.* p. 363. l. 33. r. other *Pagans*. p. 364. l. 26. r. Silver locks. p. 376. l. 11. dele *citeth the same testimony*, and. p. 411. l. 7 & 10. r. *Cedrenus*.

What other Faults have escaped, the Reader is desired to Correct.

Advertisement.

AN Enquiry into several Remarkable Texts of the Old and New-Testament, which contain some difficulty in them; With a probable Resolution of them. By *John Edwards*, B. D. In Two Volumes in Octavo. Sold by *J. Robinson*, *J. Everingham*, and *J. Wyat*, in St. Paul's Church-Yard, and Ludgate-street.

OF THE
 Truth and Authority
 OF THE
 HOLY SCRIPTURES.

C H A P. I.

The Internal Testimonies or Arguments to evince the Authority of the Holy Scriptures, viz. 1. The Matter of them, that is, the Sublime Verities, the Holy Rules, the Accomplish'd Prophecies contain'd in them: Under which last Topick several particular Predictions, chiefly in the Book of Daniel, are explain'd, and shew'd to be fulfilled. Further, 'tis demonstrated that the foretelling of future Contingences of that nature, especially so long before they come to pass, could be from God only. 2. The Manner of these Writings, which is peculiar as to their Simplicity, Majesty, and their being immediately dictated by the Holy Ghost. 3. Their Harmony. 4. The particular Illumination of the Spirit.

I HAVE chosen a very Noble and Important Subject to exercise my Pen, and to entertain both my own and the Reader's Thoughts and Contemplations with; for no Book under Heaven can possibly be the Rival of the *Holy Bible,*

B

Bible, none in the World can pretend to the transcendent Worth and Excellency of these Sacred Writings. Here not only all *Natural* or *Moral Religion*, but that also which is *Supernatural*, is fully and amply contain'd. Here is the *Decalogue* written by God himself, and transcrib'd out of the Law of Nature; besides that there are frequently interspersed in these Writings other choice Rules and Precepts of Morality. But *Supernatural Religion* being the chief, this is the main Subject of this Sacred Volume: and this you will find partly delivered by the Inspired Prophets of the Old Testament; and partly by *Christ Jesus* himself in person, and by the Evangelists and Apostles in the New Testament. Of these *Holy Scriptures* I am to treat, which are the Standard of Truth, the infallible Rule of Faith and Holiness, and the Ground-work of all *Divinity*: for this being the Doctrine which is according to the Word of God deliver'd in *Sacred Writ*, we must necessarily be acquainted with This, and know in the first place that it is True, and make it evident that it is so. If an Estate be given a Person by Will, he must first prove that Instrument to be True and Authentick, before he can challenge any Right to what is demised him in it. So it is here, God bequeaths us an Inheritance, (i. e. Life and Salvation, and Eternal Happiness) and the *Scriptures* are as it were, the *Will and Testament* wherein this is plainly exprest, and whereby it is conveyed to us. Especially the Writings of the Evangelists and Apostles deserve that Name, and thence are stiled *ἡ Κων Διαθήκη*; for the Greek word, which in its Original Import signifies a *disposing* of something, is most commonly applied to such a *Disposal* as is either by *Covenant* or *Testament*. Hence it is sometimes rendred a

Covenant, and sometimes a *Testament*: especially among the Lawyers the latter Sense prevails; and accordingly you will find that a *Last Will and Testament* is express'd by this word διαθήκη, in the *Imperial Institutions*, and other Law-Books translated into Greek. We may here join both Senses together; for what God hath agreed to by *Covenant* with Man, that Christ bequeaths and gives by *Testament*. Now we must prove both these, *i. e.* we must make it evident that the *Covenant* and *Testament* are True, before we can receive any Advantage and Benefit from them. There is a Necessity of evidencing the *Truth of the Scriptures*, which are this *Covenant*, and this *Testament*; otherwise we can build nothing upon them.

Here then,

I. I will evince the *Truth* and *Authority* of the *Scriptures*, which is the great Basis of all *Theology*.

II. After I have largely insisted on this, I will proceed to give you an account of the *Nature* of the *Style* and *Phrase* of these *Holy Books*.

III. I will advance yet farther, and demonstrate the *Excellency* and *Perfection* of them.

The Subject of our present Undertaking is the first of these; in handling of which I shall but briefly and concisely make use of those Arguments which are commonly insisted upon by Learned Writers, till I come to fix upon a Topick, which is not commonly, yea, which is very rarely and by the by used in this Cause; and this I will pursue very

largely and fully, I hope with some Satisfaction to the Reader. There are many Arguments to demonstrate the *Truth* and *Authority* of the Holy Scriptures, and shew that they are worthy to be believed and imbraced by us as the very Word of God. Some of these Arguments which are to prove the Truth of these Writings, are in common with those that prove the *Truth of the Christian Religion*, on which I shall have occasion to insist at another time: but my Design at present is to propound those which are more *peculiarly* and *properly* fitted to evince *the Truth of the Scriptures*. And these are either *Internal* or *External*. The *Internal* ones I call those which are either *in the Scriptures themselves*, or *in Us*. The Characters of Divinity which the Scriptures have in *Themselves*, are either their *Matter*, or the *Manner* of the writing them.

I begin with the first, the *Matter* of them: and here I will mention only these three Particulars.

1. The Sublime Doctrines and Verities which are in Holy Writ. In reading this Book we meet with such things as cannot reasonably be thought to come from any but God himself. In other Writings which are most applauded, the choicest things which entertain our Minds, are the excellent Moral Notions and Precepts which they offer to us, which are all the Result of Improved Reason and Natural Religion. But here are (besides these) Notices of a peculiar Nature, and such as are above our natural Capacity and Invention, as the Creation of the World (in that Manner as is represented to us in these Writings), the Doctrine of the Holy Trinity, the Eternal Decrees, the Incarnation of Christ the Son of God, the Redemption of the World by his Blood, the whole Method of Man's Salva-

Salvation, the stupendous Providence of God over his Church in all Ages, the Coming of Christ to Judgment, and (in order to that) the raising of all Men out of their Ashes. These and several other Doctrines deliver'd in the Sacred Writings, cannot be imagined to come from any but God; they carry with them the Character of Divinity, as being no common and obvious Matters, but such as are towering and lofty, hidden and abstruse, and not likely to be the Product of Humane Wisdom. A God is plainly discovered in them, for the most Improved Creatures could never have reach'd to this pitch. Any serious and thinking Man cannot but discern the peculiar Turn and singular Contrivance of these Mysteious Doctrines, which argue them to be Divine. We may therefore believe the Writings of the Prophets and Apostles to be the Word of God, because of the wonderful Height and Sublimity of those Truths which are contained in them.

2. The Exact Purity and Holiness both of Body and Soul, of Heart and Life, which are enjoin'd in these Writings, are another Testimony of their being Divinely Inspired. For though some other Books dictate Religion and Piety, yet this is certain, that all the true and just Measures of them were taken originally from this one Exact Standard, which was prior to them all, as I shall shew afterwards. Besides, the Love and Charity, the Humility, Meekness, and all other Vertues which the Scriptures describe to us, far exceed the most advantageous Representations, the most exalted Ideas which the Heathen Morahsts give of them. These therefore are emphatically and eminently called by St. Paul, the *Holy Scriptures*, 2 Tim. 3. 15. because they breath the most consummate

Goodness and Piety, and that antecedently to all Writings whatsoever: because every thing in them advanceth Holiness, and that in Thought, Word and Actions. The End and Scope of them are to promote * Sanctity of Life, to make us every way better, and even to render us * like God himself. The Holy Scripture was intended to set forth the Divine Perfections, to display the Heavenly Purity, and thereby to commend the Excellency of a holy Life. And it is certain, that if with sincere and humble Minds we peruse this Book of God, we shall find this blessed Result of it, it will marvelously instruct us in the Knowledge of the Divine Attributes, especially of God's Unspotted Holiness; it will tincture our Minds with Religion, it will pervade all our Faculties with a Spirit of Godliness, and it will thorowly cleanse and sanctify both our Hearts and Lives, which proves it to be from God. But because I shall have occasion to say more of this, when I treat of the *Perfection of the Scriptures*, I will now dismiss it.

3. To the *Matter* of Scripture we must refer the *Prophecies* and *Predictions* which are contained in it. These I reckon another *Internal Argument*, because they are drawn from what is comprehended in the very Scripture it self. What a vast number is there of Prophecies of the Old and New Testament, which we find *fulfilled*, and accordingly are Testimonies of the Truth of these Scriptures? Here I will a little enlarge: and first I will begin with that ancient Prophecy of *Noah*, † *God shall enlarge Japheth, and he shall dwell in the Tents of Shem, and Canaan shall be his Servant*: Where
are

* ἁγιότητα, καὶ θεοποίησιν Clem. Alex. in Prosept.

† Gen. 9. 27.

are foretold things that happened above two thousand Years afterward ; for the Posterity of *Japheth*, viz. the Europeans, especially the Greeks and Romans, among other Conquests gain'd the possession of *Judea*, and other Eastern Countries, which were the Portion of *Shem*. Again, it was fulfilled thus ; by Christ's coming and preaching the Gospel, and by his Apostles propagating it, the *Gentiles*, who were of the Race of *Japheth*, were admitted into the *Church of God*, which at first indeed consisted of those of the Posterity of *Shem*. * *Moses* foretold the besieging of *Jerusalem* by the Assyrian Armies, and the Calamities and Miseries which attended it, which were very near a thousand Years after *Moses's* time. The Deliverance of the *Israelites* from the Oppression and Slavery which they underwent in *Egypt*, was promised to *Abraham* above four hundred Years before it happened. † King *Josias* was expressly named three hundred Years before his Birth ; and consequently it was a longer time before he could demolish the Altars, and destroy Idolatry at *Bethel*, which was also particularly foretold by a Man of God. *Cyrus*, who first united the Kingdom of the Medes and Persians, and was the first Emperour of the Second Chief Monarchy, viz. the Persian, was honourably named and foretold by *Isaiah* to be the Deliverer of the Jews out of their Captivity, and the Restorer of their Temple, almost two hundred Years before he was born, and before that Deliverance was accomplished ; *Isa.* 44. 28. and 45. 1—5. This is that *Cyrus* who conquered *Astyages* the last King of the Medes, and translated the Empire to the Persians, and brought *Asia* and

B 4

all

* Deut. 28. 49, &c.

† 1 Kings 13. 2.

all the East under his Power. This is that *Cyrus* whose Life *Xenophon* wrote, saith Sir *W. Raleigh* : and from some things there related, especially his last Oration at his Death, we may probably gather that he received the Knowledge of the True God from *Daniel* when he govern'd *Susa* in *Persia*, and that he had read *Isaiab's* Prophecy wherein he was expressly named. And indeed * *Josephus* tells us that he had so ; and that when the Jews shewed *Cyrus* that Place of Scripture which foretold his Wars and Victory, and likewise his Beneficence to the Jews, he admired the Divinity of the Book ; and to make good what he read, he conferr'd many great Kindnesses on that People. It is no wonder therefore, saith a † Judicious Writer, that the History of *Cyrus's* Life wrote by the foresaid Historian, is thought by some to be a Fiction, he being so Extraordinary a Person, designed by God, and signally foretold before-hand. An extraordinary Spirit and Vigor actuated him, which makes that Historical Account of him look like a Romance. But notwithstanding what these Learned Men say, I am doubtful whether this famous *Cyrus* whom I am now speaking of, was he that this Historian gives us an account of ; for that *Cyrus* whom he describes, died a Natural Death, and expired peaceably on his Bed, and among his Friends ; but this *Cyrus* that set up the Persian Monarchy, died in the Wars, and was overcome by *Tomyris* Queen of the Scythians. Therefore 'tis thought by others, that the Life of *Cyrus* the Second is described by *Xenophon*. To proceed, the taking of *Babylon*, and its being brought under the Power of the Medes and Persians, were predicted by

* *Antiqu. l. II. c. I.* † *Dr. Jackson.*

by *Isaiab* many Years before they came to pass, *Isa.* 47. 1, &c. And this Noble Prophet hath deservedly gain'd the Title of *Evangelical*, because he so exactly sets down what happened several hundred Years afterwards upon the Arrival of Christ, and the Dispensation of the Gospel. *Jeremiab* (another noted Prophet) prefixed the seventy Years of the Babylonian Captivity: And in other Prophets, who were Pen-men of the Old Testament, there are very plain Predictions of future Events; and the Accomplishment of them hath proved them to be True. But the Spirit of Prophecy is most eminent and wonderful in *Daniel*, who hath foretold the State of the World from the time of the Captivity, wherein he lived, till the Coming of Christ in the Flesh, which was about five hundred Years after. The Succession of the most famous *Empires* or *Monarchies* of the World, is prophetically represented by him in his Interpretation of * *Nebuchadnezzar's* Dream. There (as *St. Jerom* saith) he shews that he † had knowledge of all Times, and was fore-acquainted with the various History of the whole World. There you will see the Babylonian, Medo-Persian, Greek and Roman Monarchies decipher'd by the four known Metals, Gold, Silver, Brass, and Iron. *The Head of Gold* is the Assyrian or Babylonian Empire, which was the First and Richest Monarchy, and was the Beginning and Head of the rest which were to follow. *The Breast and Arms of Silver* are the Medo-Persian Empire; which because it consisted of two People, it is therefore fitly set forth by two *Arms*. *Belly and Thighs of Brass* are the Greek

* Dan. 2. † Temporum conscius, & totius Mundi. *Polybistor. Epist. ad Paulin.*

Greek Empire; which because it was chiefly divided into two Kingdoms of the *Agida* and *Seleucida*, it is well express'd by *two Thighs*. *Legs of Iron* are the Roman Empire; which being divided into Eastern and Western, by occasion of *Constantine's* removing his Seat from *Rome* to *Byzantium*, is not unfitly set forth by *two Legs*. Its Feet are said to be *partly Iron and partly Clay*, because being divided, it was not all of a piece, but was of a different Nature: they could no more unite and cement, than Iron and Clay. Then you read of *a Stone cut out without Hands*, i. e. the Lord *Christ*, not born after the ordinary and humane way. This Stone was first visible in the Days of those Kings, ver. 44. i. e. the Kings that make up the Roman Empire: for then *Christ* was born, then Christianity was first set up. *This Stone shall become a great Mountain, and fill the whole Earth*, ver. 35. and destroy the Gold, Silver, Brass and Iron, i. e. put an end to these Empires. *Christ* and his Church shall constitute another, viz. a Fifth Empire, much more Glorious and Renowned than the former ones. This famous Prophecy, of above two thousand Years date, was in a signal manner verified at the Coming of *Christ*, the King of Kings, and Lord of Lords; and it shall have a further Completion when the Christian Religion shall be propagated anew in the remote Parts of the World, and at last shall become the Religion of the whole World, and a Glorious Church shall be establish'd on the Earth.

In the seventh Chapter of this Prophecy you have the Vision of the *Four Beasts*, which foretells the very same which was represented by the *Four Metals*, but more particularly and largely. First there is the *Lion*, i. e. the Assyrian Monarchy, which

which hath two *Wings*, which denote the two part of that Empire, *Babylon* and *Assyria*. They are said to be *plucked*, i. e. shattered and destroyed, as we read they were by *Darius* and *Cyrus*. This *Lion* is the same with the *Golden Head* in *Nebuchadnezzar's* Dream. Next comes the *Bear*, which is the Persian Monarchy set up by *Cyrus*, (as the former by *Ninus*) and expired in *Darius*, whom *Alexander* the Great slew in Battel. The three *Ribs* in its *Mouth*, are the three Chief Emperours or Kings of this Monarchy, namely, *Cyrus*, *Darius*, *Artaxerxes*, who devoured much *Flesh*, i. e. added many Nations to their Monarchy. Or the three *Ribs* may signify the *Persian* Kingdom, which had united to it the *Medes*, and the *Babylonian* Power and People, and so was composed of three. This is the same with the *Breast and Arms of Silver* in the foregoing Dream. The next thing in the Vision is a *Panther* or *Leopard*, with four *Wings* and *Heads*; which signifies the Greek Empire, with the principal Kingdoms or Satrapies which after *Alexander's* Death arose out of that Monarchy, viz. those of *Seleucus* King of *Syria*, *Antigonus* King of the Lesser *Asia*, *Cassander* King of *Greece*, and *Ptolomy* King of *Egypt*. The four *Wings* also signify the Swiftness of *Alexander's* Conquests, and also the speedy Division of his Empire into four Kingdoms. This is the same with the *Brazen Belly* in the preceding Dream. Lastly there appears a *Beast* with ten *Horns*, which is the *Roman Empire*; though I know some interpret this Fourth Beast of the *Asiatick Monarchy*, called by Historians the *Regnum Seleucidarum*, or those several lesser Kingdoms which set up upon the breaking of *Alexander's* Monarchy. The ten *Horns* are ten Kings, as is plain from the express Words in the 24th Verse; and these (say they)

they) are *Seleucus Nicanor*, *Antiochus Soter*, *Antiochus Theos*, another *Seleucus*, *Ptolomæus Euergetes*, a third *Seleucus*, *Antiochus*, *Ptolomæus Philopator*, *Seleucus Philopator*, *Antiochus Epiphanes*. And the *little Horn* mentioned *ver. 8.* is, say they, the last of these ten. Others are of opinion that the *little Horn* that came up among the ten Horns, is the *Mahometan* or *Turkish Empire*, which grew out of the Roman Monarchy, or those Territories which were possessed by the Romans: and the three Horns it hath seized on, are three Parts of the Monarchy, *viz. Asia, Egypt, Greece*. But to unprejudiced Minds it will rather appear, that this part of the Vision which speaks of the *Fourth Beast*, and the *Little Horn*, belongs to the Roman Empire: for this Vision is but an enlarging on the Dream of the *four Metals* before spoken of. And yet I will grant that this Prophetick Vision may be taken with some Latitude, as many of the Prophecies of the Old and New Testament (as I shall shew afterwards) are to be taken: and so *Antiochus Epiphanes* and *Mahomet* (the one the Scourge of the Jewish Church, the other of the Christian) may not be excluded here, but after a Prophetick manner implied; yet so as the *Roman Empire*, and what was to happen in the World in those Dominions, are chiefly and principally here meant. This is the *Beast with ten Horns*, which are the ten Members or Kingdoms belonging heretofore to the Roman Empire, *viz. Asia, Africa, Syria, Egypt, Italy, Spain, Greece, Gallia, Germany, Britain*. This Fourth Beast is the same with the *Legs of Iron and Clay*, spoken of before. It is easy and obvious to apply the Character of this last Beast to the Roman Empire. It was dreadful and terrible, and strong exceedingly: it had great Iron Teeth; it devoured and
brake

brake in pieces, and stamped the Residue with the Feet of it; and it was diverse from all the Beasts that were before it, as you read in ver. 7. And again, ver. 23. The fourth Beast shall be the fourth Kingdom upon Earth, which shall be diverse from all Kingdoms, and shall devour the whole Earth, and shall tread it down, and break it in pieces. This is a most Graphical Delineation of the Secular Power of Rome, and of the Slaughter and Ravage it hath made on the Earth. It is farther added, that there came up among the Horns another little Horn, ver. 8. that is, a Power distinct from those ten Powers or Kingdoms before mentioned. Here then perhaps is meant the Church or Hierarchy of Rome distinct from the Secular Power or ten Kings. This is Popery in the most proper Sense, the Ecclesiastical and Spiritual Dominion of Rome, as it is distinguish'd from the Civil or Temporal one: and it is the same with the False Prophet in Rev. 19. 20. How naturally the Character of this Horn is applicable to this Purpose, may be seen in the following Verses.

The eighth Chapter reacheth not so far, but yet contains a very notable Prophecy, couched in the Vision of a Ram and a He-Goat. The * Ram with two Horns is (as is afterwards interpreted in express Words) the † Kingdom of Media and Persia. The He-Goat is the Greek Empire: the || notable Horn between his Eyes, is Alexander the Great, the first Greek Monarch, as you find it expressly expounded in ver. 21. The rough Goat is the King (or Kingdom) of Greece; and the great Horn that is between his Eyes, is the first King. It is said, (*) he touched not the Ground, i. e. he went on swiftly; for in twelve Years he did all his Work, and in three

* Ver. 2.

† Ver. 20.

|| Ver. 5.

(*) Ibid.

three Battels he vanquish'd *Darius*, and succeeded in his Monarchy. Thus he smote the Ram, and brake his two Horns, and cast him to the Ground, ver. 7. It was above two hundred Years before this was accomplished that *Daniel* here foretold, and therefore it is a very considerable Prophecy, and a very remarkable Proof of the Authority of this Book. Hence it was that when *Alexander* the Great was on his march towards *Jerusalem* to destroy it, *Jaddus* the High Priest went out to meet him with the Book of *Daniel* in his Hand, which he opened and shewed to that great Monarch, and let him see this Place wherein his mighty Atchievements and Glory were foretold: Which very thing diverted him from doing that Harm to the Jews which he intended, and also made him confident in his Enterprizes against *Persia*, the Conquest of which this Prophecy foretold. When this great Horn was broken, four other notable ones came up in its stead, v. 8. that is, on the Death of *Alexander* there sprang up these four Kingdoms, namely *Macedonia*, *Asia*, *Syria*, *Egypt*: These stood up, but not in his Power, ver. 22. i. e. *Alexander's*; they were much weaker and feebler, being divided. Out of one of these Horns came forth a little one, ver. 9. who is afterwards called a King of fierce Countenance, ver. 23. This is *Antiochus Epiphanes*, who came out of the Syrian Horn: by him the daily Sacrifice was taken away, and the Place of the Sanctuary was cast down, ver. 11. He destroyed wonderfully, and prospered and practised, and destroyed the mighty and the holy People, ver. 24. This and much more which you read in this Chapter, can agree to no Person so well as to that *Antipchus*, who plagued and embarras'd all *Syria*, and miserably shock'd the Holy Land, and with unspeakable Rage and Fury persecuted

secuted the People of it, and deprived them of their Sacrifices, and defiled their Altars, and spoiled their Temple the celebrated Place of their Worship, and cruelly and barbarously put many to death that refused to violate the Law of Moses. At last it is said, *he shall be broken without Hands*; which plainly signifies the sudden and unexpected Catastrophe of him and his Army, which the Jewish History will particularly inform you of.

I will not particularly insist on the *eleventh Chapter* of the same Prophet, in the beginning of which it is foretold concerning Xerxes, that by his Strength through his Riches he should stir up all against the Realm of Greece, *ver. 2.* which we read was punctually fulfilled, for he entred Greece with an Army that consisted of a Million of Men. And what is said concerning Alexander the Great, *viz. that his Kingdom should be broken, and divided towards the four Winds of Heaven, and not to his Posterity, &c. ver. 4.* we know was really accomplished. The rest of the Chapter is a Prophetical History of the Exploits of those several lesser Kings, among whom the Grecian Monarchy after Alexander's Death was divided, especially of Antiochus the Great, and of Antiochus Epiphanes. Here, as in the former Chapters, you may see many things foretold a long time before they were fulfilled; which is a certain and undeniable Argument of the Prophetick Spirit in the Scriptures.

We might proceed to the Predictions and Prophecies of the *New Testament*, which we see also are performed in great measure. Here was foretold the wonderful Propagation of the Gospel, the Rejection of it by the Jews, the Receiving of it by the Gentiles, the Destruction of *Jerusalem*, and all the Calamities of that Nation. These Predictions

dictions we know are accomplished. Besides, in the Writings of the New Testament we read that Christ foretold many things concerning himself and his Followers, as the Scandal which his Disciples, especially *Peter*, would give, *Mat.* 26. 31. *Peter's* triple Denial of him, *Luke* 22. 31. and yet at the same time he foretold that it should not be accompanied with a final falling away, *ver.* 32. He foretold that he should be betrayed, and that he should be mock'd and scourg'd, and at last crucified; and that the third Day he should rise again, *Mat.* 20. 17, 18, 19. And as he predicted his own Death, the Place, Time and Kind of it, with the time of his Resurrection, (and I might have added also, of his Ascension, and of his sending the Holy Ghost;) so he did the same as to the manner of * *Peter's* Death: and he foretold † *John* the Evangelist's long Life. He told his Disciples what should befall them after his Departure, what Calamities and Sufferings they should meet with for their professing the Gospel, and owning his Cause. He acquainted them that the Gospel should be preach'd throughout the whole World, that Scandals and Heresies should come into the Church, that many should apostatize from the Faith, and desert Christianity, *Mat.* 24. And the Evangelists and Apostles, as well as our Saviour, from that Spirit of Prophecy which was in them, foretold sundry things which we see since are fulfilled. In their Writings are Predictions concerning the Calling of the Gentiles, the Conversion of the Jews, the State of the Christian Church, the Rise of Antichrist, his Character, his Progress, and his dreadful Downfal, a great part of which is already ful-

* *John* 21. 18.† *Ver.* 22.

fulfill'd. Much of the Fate of the World, which they foretold, God hath brought to pass; which gives us assurance that the rest will be accomplish'd in due time. Yea, there are at this day Prophecies fulfill'd every hour, as that of the Blessed Virgin in her *Magnificat*, *From henceforth all Generations shall call me Blessed*, Luke 1. 48. The Memory of this holy Woman is daily celebrated in the Christian Church, and her Name is blessed throughout all the Assemblies of the Saints. They with one accord rejoice, that of her was born the Holy JESUS, who is Blessed for evermore. And so likewise what *Simeon* and *Anna* foretold of Christ, are every day accomplished: some part of their Prophecies is at this very instant made good. That is another Prophecy which is now fulfilling, 2 Tim. 3. 1. *In the last Days perillous Times shall come, for* &c. with several others that might be named, the Accomplishment of which no unprejudiced Man, and of common Ingenuity, will refuse to acknowledge. Now this wonderful *Prophetick Spirit* in Scripture, is a strong Argument that these Writings were inspired by God, and that the Matter of them is Divine. For the foreknowing or foretelling of things to come, is one Character of the True God, as you read in *Isa.* 41. 22, 23. From thence it is evident that none can predict them, unless he be immediately enlightned and taught of God. The certain and infallible Knowledge of future Contingences, which depend on free Causes, is from Him alone. Wherefore when we see (as in our present Case) that things were expressly foretold several hundreds of Years before they came to pass, and when we see that the Events exactly answer'd to the Predictions, we cannot but acknowledge that these Predictions were from God,

C

and

and could not be from any else.

If it be objected, That other Writings besides the Bible have *Predictions* in them, and that Men of Skill and Sagacity do sometimes foretel Futurities; yea, that those who have the least Converse with God, those who deal with *Evil Spirits*, have predicted things to come; and therefore this Argument is of no force. I answer, first, It is true that Natural Skill, especially improved by Art, by Reason and Philosophy, and the knowledg of the Laws of Nature, will give Men Insight into some Futurities. For God hath impress'd a particular Quality on Natural Bodies, and they keep a constant Course. He hath fixed a way for his Creatures to act in, and they never go out of it of themselves. The Operations and Effects of Fire and Water, of Gravity and Levity in Bodies; the Motion of the Sun and Moon, and the Eclipses of either, and the several Aspects of the Heavens, may certainly be foretold: for they continually and unerringly keep their Progress, unless God pleaseth sometimes to cross their usual Course, as when the Waters of the Red-Sea stood up on a heap whilst the Israelites passed over; The Fire in *Nebuchadnezzar's* Furnace was restrain'd from doing any harm to those that were cast into it; the Sun stood still in *Joshua's* time, and was retrograde in King *Abaz's*. And so there are monstrous and misshapen Creatures born into the World, which deviate from the common Procedure of Nature. But supposing that God suffers his Creatures to act according to the Laws of Nature, it is easy to make a Judgment of them, and to foretel what shall happen. But the things we are speaking of, and which are foretold in the Holy Writings, are of another kind; they are not fixed and determined by Nature;

ture;

ture: and therefore 'tis not in Man's power to predict their Events. Again, *Physicians* have their *Prognosticks* whereby they foretel what will become of the Patient, whether the Disease will be hardly cured, or easily, or not at all: But because these *Prognosticks* are founded on a great many *Symptoms*, and these are uncertain and dubious, it follows that those are so likewise: though 'tis certain an experienc'd Artist will see very far here. Then as to future Occurrences in *Bodies Politick*, a wise Man may by careful Observation and Remarks on the Affairs of the World, gain some Insight into these; by being long exercis'd in Business, by a large Experience of things, and by seeing what hath been heretofore, he may gather what shall be hereafter. A skilful *Historian*, who hath diligently perus'd the Transactions of former Ages, and digested the Methods of Government, and scann'd the Manners and Customs of Countries, can do this. But this Foresight of things to come is Conjecture rather than Knowledge: for we can have no certain Foreknowledg of what depends on the Freewill of Man. Or if we will pretend to any Measure of it, we must deal only in Generals: as for Particular and Personal Events, they are far beyond our reach. And as for the particular *Timing* of them, especially if they be far off, there is no Prospect at all of it: Or where the Causes and Effects are Extraordinary and Preternatural, there we must confess our utter Blindness and Ignorance: they are no more to be discerned by us, than the Antartick Pole is to be seen by us in our Hemisphere. We know not what such Events will be; we are not able to foretel them of ourselves, they can be discovered by Revelation only. And that is the Case which is now before us: the

Predictions which we read in Scripture, are concerning those things which no humane Understanding or Foresight could possibly attain to. To fore-know and foretel things that should happen to the Jewish and Christian Church, two or three thousand Years before they came to pass; to predict the Deliverance of the Israelites from their Slavery in Egypt, four hundred Years before it happened; to mention *Josias* and his Religious Acts three hundred Years before he was born; to describe the future Monarchies of the World, and some of the most remarkable Passages belonging to them; to foretel almost two hundred Years before-hand, that there shall be such an Emperour as *Cyrus*, and to particularize his Actions; these are such things as no Wise Philosopher, no Learned Physician, no Prudent Statesman, no Prying Historian is able to foresee and discover: for they are not general, but particular and personal Events; they were at a vast distance, and not near at hand: and the punctual Time of some of them was exactly assigned. If we respect second Causes, they were such Occurrences as depended on the free Agency of Man: and if we respect God, they were the mere Results of his Arbitrary Will and Pleasure; they were preternatural and unusual Events, and therefore it was not within the compass of Man's Apprehension to discover these things; the knowledge of them could not be had without Divine Assistance. To this alone then we must attribute the Prediction of them. The omniscient Eye of Heaven only could dive into these Secrets which were so far off; and thence it is that the *Scriptures* (which are by immediate Revelation) have recorded them.

Secondly, It is said in the *Objection*, that *Evil Spirits* help some to the knowledge of future Events, and

and therefore we cannot prove the *Divinity* of the Scriptures from the *Prophecies* which are there, and which are since fulfilled. I grant indeed that the Devil help'd his Followers, or pretended to help them to the knowledg of some future things. This commenced into an Art among the old Greek and Roman Pagans: *Divination* (which, as *Tully* defines it, is a * Fore-sense and foretelling of fortuitous Events) was a Science among them: and that Men were very eager of knowing before-hand what should happen, appears from the several ways of Divining which they used. Their way of foretelling was by observing the flight and chattering, the sitting and feeding of Birds, by Inspection into the Entrails of these and other Animals that were sacrificed. Some from the Aspects of Stars pretended to presage what should happen: and the Professors of this Art were in great Esteem and Veneration. *Dreams* also were observ'd, and strange Remarks made upon them. Some consulted the *Dead*, calling up the departed Spirits, and asking them concerning future Affairs. The *Oracles* were another way of Divining, and were the most celebrated of all. And many other kinds of Divination and Soothsaying were in use with the Pagan World: for they being mightily desirous to be acquainted with things to come, and to look into Futurities, ransack'd both Heaven and Earth, and made use of all things above and below to inform themselves about them. But all the Information they received by these different ways of Divining, was either Uncertain, or Casual, or directly Diabolical. It was Uncertain, because it

C 3

was

* Earum rerum quæ fortuitæ putantur prædictio atque præsentio. *De Divinat.* l. 1.

was grounded on unsound Principles, on foolish and precarious Observances, and consequently the knowledg of Events was conjectural and fallible. Wherefore the wisest and soberest Men among the Pagans look'd upon it as no other: and particularly 'tis worth our notice that *Tully*, who is full of Arguments for *Divination* in his first Book on that Subject, hath as many against it in his second. This Uncertainty was especially observable in their *Oracles*, which were the most famous way of Divining among the Gentiles: the Priests were forced to speak in ambiguous Terms, thinking to salve their Credit by that Obscurity and Ambiguity. But we find no such thing in the Sacred Oracles and Predictions of the Old and New Testament; these are plain and intelligible, clear and open: Or if some few of them may seem not to be so, yet there are great numbers of others that we cannot but acknowledg to be most evident and perspicuous; and in respect of the Issue and Event of them, we know and are assured that they are Certain and Infallible. Or secondly, their knowledg of future Events by those foresaid ways of Divining, was by mere Accident. Their Soothsayers by Chance told Truth, as Liars sometimes do: which appears from this, that they very rarely hit upon an Event that came to pass. Wherefore we may infer, that when they did, it was not by Skill, but Chance. But this cannot be said of the Predictions I have been treating of, for there is not one of them that hath failed; and I could have produced hundreds of Prophecies more, and shew'd the plain Accomplishment of them. Or thirdly, their knowledg of future Things was *Diabolical*, by which I mean this, that it was gain'd by that Communion and Correspondence which they

they held with Dæmons or Evil Spirits. But here it will be demanded, How can these Spirits know future Events? And if they do know them, how is our former Assertion true, that the knowing and predicting of these things is from God alone? I answer briefly, That it is possible for the Infernal Spirits, and for Men by their Assistance, to attain to the knowledg of some future Occurrences: but those which we read are foretold in Scripture, are none of that number, but are of another and higher Kind. First then, we grant that these *Dæmons* (as that very Name imports) are *Knowing* and *Intelligent* Creatures, and have a great Insight into the Nature of things, and are endued with a more than ordinary knowledg of Physical Causes and Effects: whence we may easily infer the possibility of their diving into some future Transactions which depend wholly on Natural Agents. In the next place, those Spirits have had long Experience of things, and are thereby grown very sagacious and cunning, and on that account are able to guess of things that are to come: for by observing what hath a long time happened in such and such Circumstances, they may not unsuccessfully sometimes conjecture what will be for the future. Moreover, those Nimble Intelligences travelling up and down the World, ranging and flying about, and visiting the remotest Regions of the Earth, and that with unspeakable Expedition, must needs inform themselves concerning the diverse Occurrences abroad, and make very great Discoveries as to what shall be afterwards, from the Consults and Actions which they behold in the World. The Devil appearing in *Samuel's* Shape, told King *Saul* he should be with him the day following; for he might partly know the Event of

the Battel, by what he knew concerning the Enemies Strength, and the Anger of God against that forsaken Prince, &c. * *Diodorus* the Sicilian relates, that the Chaldean Priests foretold the Death of *Alexander* the Great, and the dividing of the Empire among his Captains: which they might venture to do (and it seems their Prediction succeeded) by the Information they had from those Dæmons they convers'd with, who 'tis likely not only saw the debauched Life of that King, but the great Mischief which it did to his Body, and from thence the probability of his being dispatched by a violent Fever, (of which we read he died;) and they were not ignorant of the Ambition and Contentions of his Captains; nay, perhaps they were conscious to some Cabals which promoted those Events; and then 'tis not to be wondred that they could foretel them. But there was another way too of foreknowing these things, for they might be found predicted in *Daniel's Prophecies*, (of which we have spoken) which the Chaldean Priests had without doubt some knowledg of. There they found it written in expresse words, chap. 8. 8. *The great Horn* (which, as the preceding Verses will inform you, is meant of *Alexander the Great*) *was broken*, (i. e. in plain terms, he died) *and for it came up four notable ones*, (i. e. his four chief Commanders succeeded him in the Empire.) And this you will find repeated almost in the same words, in chap. 11. 4. that there might be no mistake about the Prophecy. But truly I am enclined to think that there is yet another Account to be given of this Passage in *Diodorus*, for (as I shall hereafter make it more evident) there are a great many References

ferences in the Pagan Historians to what is recorded in the Old Testament, though they are generally done with some Obscurity or Mistake. And I take this to be of that nature; for the Historian refers here not only to the *Book of Daniel*, (which questionless was very famous in those days) and particularly to those Prophetick Words before cited, but to *Daniel himself*: He was that *Chaldean Priest*; for though he was an Hebrew by Birth, yet *Chaldea* was the Country he lived in, and he was in high esteem with the Chaldean Kings. But when the Historian speaks in the Plural of *Chaldean Priests*, it is a pardonable Oversight, and such as is frequent in Writers. And he calls them *Priests*, because among the Chaldeans their Priests were the most knowing Men, and the *Magi* and these were Terms convertible sometimes. Or to call *Daniel* a *Priest* instead of a *Prophet*, is a Mistake both easy and excusable: wherefore notwithstanding this small Slip, there is reason to believe that the Historian refers to the *Prophet Daniel*, who once and again in very intelligible, though Prophetick Terms, foretels the Death of that Great Monarch, and the Division of his Kingdoms amongst his Captains. I might add likewise, that Evil Spirits are considerable Actors in the Affairs on Earth; and therefore 'tis no wonder that they are able to foretel what they themselves are designing to bring to pass. They could easily inform *Spurina* of *Julius Caesar's* Fate, when they had been present at the Consults of the Senate, and were Instigators to take away his Life. *St. Austin* speaks of one that knew and could tell the Thoughts of Men, as when one thought of a Verse in *Virgil*, or the like. But * *Luther* said well, the Devil had
before

* Colloqu. Mensal.

before possessed his Thoughts with that Verse, and then it was not difficult to foretel what he did himself. Thus you see how far, and in what manner, Devils and wicked Men by their Means may foreknow Futurities. But now if we consider the things foretold in the Old and New Testament, we cannot apply any thing of all this to them : for the foreknowing that K. *Josias*, *Cyrus* and *Alexander* should appear in the World so many Years afterwards, the predicting of the Succession of the three Great Monarchies, (for one of them was past) the erecting of the Kingdom of Christ, the wonderful Propagation of the Gospel, the Conversion of Jews and Gentiles, and the like, could not possibly be from the sagacious Insight into the Nature of things, which the Evil Spirits may attain to, nor from their Observation and Experience, which are only of things past or present ; nor from any Acquaintance with the Affairs of the World, as being Actors in them : for some of these Events which we have mentioned out of the Sacred Writings, had no dependance on Common and Natural Causes, and therefore could not be penetrated into by the most subtile Enquirers into Nature, as we suppose Evil Angels to be : and besides, they were at so vast a distance in respect of Time, that it is impossible to imagine that these Spiritual Agents could have any Part then to act in them. No Man of Sense can prevail with himself to credit any such thing, but on the contrary he must be forc'd to acknowledg that it is wholly against the Nature of those Events, to be foreseen and discover'd by any Diabolick Skill so long a time before they actually happened. Wherefore I conclude, that the foreknowing, and consequently the foretelling of them, was by particular

ticular Revelation from God. He was pleased by secret Inspiration to inform his Servants, and to give them a discovery of those things which no created Understanding could discern. Lastly, This may suffice in answer to those who suppose that some Persons who converse with *Diabolick* Spirits, may have some Foresight of future Contingencies; this (I say) may suffice, that the Case we speak of, is far different: here can be nothing of the Devil, because these Prophecies, and all the other Writings of the Old and New Testament, tend to the promoting of Holiness and Godliness, and the destroying the Works of the Devil. Their main Design is to weaken, and even demolish Satan's Kingdom, and to set up that of Christ Jesus both in the Consciences and Lives of Men. It is ridiculous therefore to say, that these Prophecies are from the Devil. No Man of ordinary Sense can digest such a Proposition; it is impossible it should gain the Assent of any intelligent and sober Person. When we consider the Nature of these Prophecies, and what they aim at, we must needs own them to be from Him to whom all Future Things are Present, and who is the Cause as well as the Foreseer of them. And therefore when we observe that the things which the Writers of Holy Scripture have delivered, are actually come to pass, we may with reason conclude, that their Writings are not Forgeries; but on the contrary, that the Penmen of them were Inspired Persons; that they had the Gift of *Prophecy*, which is an infallible Testimony of their Authority. These things being thus foretold so long before, and being exactly verified since, it undeniably follows, that the Books which contain these Predictions, and are founded on them, are True and Certain.

These

These Predictions coming from God, are an assured Proof that these Writings were endited by him, they being so great a part of them. This is that which an antient Father long since delivered ; * The foretelling of future things, saith he, is a Characteristick Note of the Divine Authority of the Scriptures ; for this is a thing that is above humane Nature, and the Powers of it, and can only be effected by the Virtue of the Divine Spirit. We may rely upon it, as an impregnable Maxim, that the Spirit of Prophecy, and the Fulfilling of Prophecies, are a Divine Proof of the Truth of the Scriptures, and are a sufficient Ground to us of believing them to be the Word of God. Thus from the *Matter* of the Holy Scriptures, we have undeniable Evidence of the Authority and Truth of them.

Again, the *Manner* of these Writings is another Proof of the Divine Authority of them. They are not writ as others are wont to be : the Penmen of these Sacred Books do not speak after the rate of other Writers. How admirable is the Simplicity and Ingenuity of these Men all along ? They do not hide their own or others Failings, yea even when they are very gross and scandalous : thus *Moses* recorded not only *Noah's* Drunkenness and *Lot's* Incest, but his own rash Anger and Unbelief ; and *David* registers in the 51st Psalm, his own Murder and Adultery : *Jeremiah* relates his own unbecoming Fears, Discontents and Murmurings, chap. 20. 7, 8, 14. The Writers of the New Testament conceal not the Infirmities and Defects,

yea

* Τὸ χαράττειν τὴν θεότητα ἢ περὶ μελλόντων εἶναι ἀπαγγελία. - Orig. cont. Cels. l. 6.

yea the gross Mifcarriages of themselves, and of their Brethren; as their cowardly leaving of Christ at his Passion, *John's* falling at the Feet of an Angel to worship him, *Thomas* his Infidelity, *John* and *James* (the Sons of *Zebedee*.) their unseasonable Ambition; *Peter's* denying of Christ even with Perjury. This free and plain dealing of the Writers of the Old and New Testament, shews that they are not the Writings of Men. A Man may see that there is no worldly and sinister Design carried on in them, but that the Glory of God is wholly intended by their impartial discovery of the Truth. Which was long since taken notice of by * *Arnobius* in answer to that Cavil of the Pagans, that the History of the Gospel was writ by poor silly People, and in a simple Manner: Therefore, saith he, it is the more to be credited, because they write so indifferently and impartially, and out of Simplicity. This Impartiality and Sincerity of theirs are an irrefragable Argument of the Truth of their Writings.

And here also you will find an excellent and admirable Composition of *Simplicity* and *Majesty* together. Though the Strain be High and Lofty, yet you may observe that at the same time it is Humble and Condescending. To which purpose a Learned Father saith well, "† The Language
" of Divine Wisdom in the Scripture is Low, but
" the Sense is Sublime and Heavenly: whereas on
" the contrary, the Phrase of Heathen Writers is
" Splendid, but the things couched in them are
" Poor and Mean. The Scripture-Writers make
it

* Lib. 1. † Ἡ δὲ θεῖα σοφία λέξις πενή, ἡ ἐννοια δὲ ἐξ-
νομήτης. Ἰὼς δὲ ἡλπίδων λαμπρὰ ἡ φροῆσις, χαρμασπηὶς δὲ ἡ
πρόξις. Ibid. Pelus. Ep. 1.3.

it not their work to set off and commend their Writings, by being Elaborate and Exact. Here are no set Discourses, no pointed Arguments, no affected Strains of Logick. “ * The Writers of “ the Bible, saith another antient Father, did not “ make their Writings in a way of Demonstration; “ these unquestionable Witnesses of the Truth be- “ ing above all Demonstration. Nor shall you find here that the Writers strain for Elegancies and florid Expressions, as other Authors are wont: here is no quaint and curious Method, no formal Transitions, no courting of the Readers, no unnecessary Pageantry of Rhetorick to gain Admiration and Attention. Especially the Stile of the *Evangelists* and *Apostles* is not tumid and affected, but plain and simple, and scorns the Ornaments and Embellishments of Fancy: for, as an † old Christian said rightly, Truth needs no *Fucus* and Artifice; and therefore the Sense, not Words, are minded in Scripture. All good Men ought to be pleased with this Simplicity and Plainness of the Holy Stile: of which there is a memorable Instance in an || Ecclesiastical Historian, who tells us, that *Spiridion*, a notable Confessor for the Christian Faith, reproved one *Tryphilius* an Eloquent Man, and converted by him to Christianity some time before, because, speaking one time in the famous Council of *Nice*, he did, instead of those Words of Christ, ||| *Tolle grabatum tuum*, say, *Tolle lectum tuum humilem*; he reproved him, (I say) and that very sharply, for disdainning to use the word which the

* Οὐ γὰρ μετὰ ἀποδείξεως πεποιμένοι τὸτε τὰς λόγους, αἵ τε ἀνωτέρω πάσης ἀποδείξεως, ὅντες ἀξιόπιστα μαρτυρεῖς τῇ ἀληθείᾳ. Just. Mart. Dialog. cum Tryph. † Arnob. lib. 1. || Sozom. l. 1. c. 11. ||| Gr. κῶββαπν, Mark 2. 9.

the Scripture it self useth. It is true, the Words of Scripture seem sometimes to be common and rude, and altogether ungraceful, (*sometimes I say,* for I shall shew afterwards that Scripture is not destitute of its Graces of Speech;) but that seeming Commonness and Rudeness are great Tokens of the peculiar Excellency of the Stile of Scripture. Gregory the Great excusing the Plainness and Rudeness of his Stile in his Comments on *Job*, professeth, that * he thought it unworthy of, and unbecoming the Heavenly Oracles, to restrain them to the nice Rules of Grammar. Surely the Writers of the Bible might say so with more reason; it became them not to stand upon those Niceties and Formalities of Speech which are so frequent in other Authors: for it is fitting there should be a difference between Humane Writings and Divine. I agree with a late Ingenious Author, who declares, that † *it fits not the Majesty of God, whose Book this is, to observe the humane Laws of Method, and Niceness of Art. Inspired Writings must not be like those of Men.* The singular Grace of these is, that they are not Artificial and Studied, but Simple, Plain and Careless; and that their whole Frame and Contexture are not such as ours. An artificial Method is below the Majesty of that Spirit which dictated them. This would debase the Scriptures, and equal them with the Writings of Men. Wherefore the oftner I look into that Sacred Volume, and the more I observe it, the more I am convinced that the Pens of the Writers were wholly directed by a Divine Hand.

For

* Indignum vehementer existimo ut verba coelestis oraculi restringam sub regulas Donati. *Epist. ad Leandrum.*

† Robert Boyle *Esq;* of the Stile of Scripture.

For take any of the Books either Doctrinal or Historical, and you'll presently find that the way of Expression in them is different from what the Authors of themselves would have used. If they had been left to their own Genius, they would have delivered things in another Method and Manner than you see them in. The Stile of them therefore shews the Author. In short, had the Scriptures been written in the common way of other Writers, this would have disparaged them, and we should have had no reason to think that they were Divinely inspired, which is the thing I am now proving.

Nay, I will adjoin this, that the very Words and Phrases of Scripture were dictated by the Spirit; the very particular Expressions and Modes of Speech were under the particular Guidance and Direction of the Holy Ghost. I know there are many of a contrary Judgment, among whom the worthy Writer whom I last quoted, is not the least confident, and positively asserts that the Stile and Language of Scripture were not dictated by the Holy Ghost, but the Matter only. The Words, saith he, were left to the Writers themselves, who as Men of Sense could express their Minds in fit Terms. And to prove that the Words were not dictated by the Spirit, he urgeth this, that Christ and his Apostles quote Places out of the Old Testament as they are translated by the *Seventy*, which is not *verbatim*. Now, saith he, they would have cited the Passages in the very original Phrases and Words, if these had been from Divine Inspiration. It is evident therefore that they are not, because the Apostles use other Words and Terms, far different from those in the Hebrew. But this is no valid Argument, if you rightly consider it: for

for though the Apostles thought fit (for some Reasons which I shall have occasion afterwards to offer to you) to make use of the Septuagint Version, which is but a Paraphrase in many places on the Original Text, yet it doth not follow hence that the very Words of the Original were not dictated by the Holy Ghost: Neither our Saviour, nor the Evangelists and Apostles, do hereby declare that the Hebrew Text was not inspired, and that even as to the Phrase and Words: but all that we gather from their using of the Greek Translation, is this, that they found it convenient at that time (for Reasons which shall afterwards be alledged) to quote some Places as they are rendred by those Translators, and not exactly according to the Original. This doth not necessarily imply, much less prove that the Penmen of the Old Testament were not assisted by the Spirit in the very Words which they used. But the contrary is grounded on very good Reason, for these Sacred Writings being of a more excellent and transcendent Nature than all others in the World besides, it was meet that they should surpass them all in This, viz. the Divinity of the very Stile. If you grant not this, you acknowledg these Writings, in one respect at least, and that no inconsiderable one, to be no better than the common Writings of other Men: which certainly cannot but be look'd upon as a great vilifying of the Bible. Christ promised his Disciples, that when they should be brought before Governours and Kings for his Sake, *it should be given them what they should speak: for* (as he adds) *it is not they that speak, but the Spirit of their Father that speaketh in them;* Mat. 10. 19, 20. And is it not most reasonable to think that the same Spirit taught the Writers of the Old and New Te-

stament *what they should speak*, and commit to writing, and gave them *Words* to that purpose? Especially if you consider that this was a Book which was to last to all Generations in the Church, and was designed for the use of the Faithful, and for the confuting of their Adversaries to the World's End; and accordingly was to be produced upon all Occasions, and therefore was to be of an extraordinary Composure, and every Word and Syllable was to be from God, and the Direction of his Holy Spirit. St. Peter assures us, that the Writers of the Old Testament * *spake as they were moved by the Holy Ghost*: their Speaking, and consequently their Writing (because this was according to that) was by the special Motion and Influence of the Infallible Spirit; therefore their very Words (for those are necessarily included in *speaking*) were dictated and directed by the same Spirit. And the other Great Apostle tells us indefinitely and absolutely, and without any restriction, that † *all Scripture is given by Inspiration of God*: Now if All the Scripture be by Divine Inspiration, it follows that the very Words of it are; for the Words and Expressions and manner of Speech are a part of the Scripture: wherefore if we grant that the Whole is by Inspiration, we must necessarily grant likewise that the Parts of it are; for the Parts constitute the Whole. We have reason therefore to assert that every Word in Scripture is endited by God, and that every Letter and Syllable of it is exact, and that there is nothing wanting, nothing superfluous, no Fault nor Blemish in the Stile and Phraseology of it. I cannot but here take notice of the fond Presumption of some of the Jewish Rabbies

* 1 Pet. 1. 21. † 2 Tim. 3. 16.

Rabbies and Masorites, who alter some Words and Expressions in Scripture, and put others into their place. They forsooth in a more modest way (as they pretend) read, instead of *Urine*, (in 2 Kings 18. 27. Isa. 36. 12.) *the Water of the Feet*; instead of *Shagal* they read *Shacab* in all Texts; for *Gnapholim*, Deut. 28. 27. 1 Sam. 5. 6. they read *Techorim*: so in other places where they think some Words are obscene, they substitute others in their room. These Men would be more modest than the Scripture, and more chaste than the Holy Ghost; and yet they herein contradict themselves, for some of them have said the Hebrew Tongue is called *Holy*, because it hath nothing obscene in it, nothing of that nature can be utter'd and express'd in it. This we are certain of, that there cannot be better and fitter Words than what the Scripture hath, for the Spirit endited them all; and therefore the Practice of the conceited Rabbies is to be exploded. * *There is not one Iota, or the least Apex in Scripture, which is put there to no purpose*: And the same Father as truly saith in another place, † *It speaks nothing in vain, nothing by chance*. And the reason is, because All of it (Words no less than Matter) is dictated and delivered from above by an unerring Spirit.

Yet I speak not this as if the Sacred Writers of the Bible were so tied up by the Spirit, that they cannot, or do not make use of their own natural or acquired Skill. Though the Words be dictated by the Spirit, yet the Penmen might write and speak according to the Improvements they had made in Speech. I do not by what I have said,

D 2

exclude

* Chrysost. Homil. in Saul. tom. 8. † Οὐδὲν ἀπλῶς καὶ ὡς
 ἔτυχε φησιν αὐτῶν ἢ θεῶν γράφει. Hom. 18. in Gen.

exclude the peculiar Eloquence or Strain of the Writers, or their using the Helps of their Education, or their conforming to the Dialect of their Countrey : for these are consistent with That. *Isaiah* being a Courtier, and a Person of Quality, hath a neat and elegant Stile ; and yet so as he knows how to vary it according to the Matter he treats of : But generally he is Lofty and Eloquent, his Stile being raised by his Education, which was futable to his Noble Extraction, for he was of the Blood Royal. *Jeremiah* and *Amos* being used to the Countrey, are mean and homely in their Language ; the latter especially discovers his Condition and way of Life in his low and rural Strain. So in the New Testament, *St. Luke*, who had improved himself by Art and Study, is very observant of the Greek Elegancy, and avoids all improper and exotick Terms in his *Gospel* and in the *Acts*. Indeed the Stile of the Sacred Penmen is very different, and that Difference is an Excellency in this Book of God. But that which I say is this, the Writers leave not off their peculiar Stile, though they were moved by the Spirit. As this furnished them with new Expressions, so it let them make use of their own usual ones, but immediately directed and assisted them in the applying of them. So that at the same time when they used their Natural Stile, they were Divinely help'd to make it serviceable to that purpose which the Holy Ghost intended. Hence I conclude, that the Stile, and Words, and Composure of the Sacred Writings are such as ought to be reckoned Divine. For this is one difference between this Book and others, that every thing of it is Divine. And therefore those Persons who dream of Solecisms in Holy Scripture, are the greatest Solecisers themselves ;

selves; but especially those who assert there are
 Mistakes and literal Falsties in the Holy Book, are
 utterly to be condemned. Such is * *Episcopus*,
 who dares affirm, "That the Spirit left the Wri-
 "ters of the Holy Scripture to their own humane
 "Frailty in delivering such things as belonged to
 "Circumstances of a Fact. Their Knowledg and
 "Memory were deficient and fallible. The Spirit
 "did not tell St. *John* how many Furlongs Christ's
 "Disciples went, chap. 6. 19. The same is to be
 "asserted (he saith) as to some Names, and other
 "Circumstances of Time and Place, which are
 "not of the substance of the thing. And before
 this you are told by † two others, that the Pen-
 men of Scripture end in some light things; not
 that they would falsify, but that they might for-
 get some Passages. *Melchior Canus* is of the opi-
 nion, that there are some considerable Slips in
 Scripture from the weakness of the Evangelists and
 Apostles Memories. Yea, among the antient Fa-
 thers there was || one who more grossly held, that
 the Writers of the New Testament sometimes a-
 bused the Testimonies of the Prophets of the Old
 Testament; and that they applied them to their
 present purpose, although they were nothing to it.
 "Thus St. *Paul*, he saith, quoteth the Old Testa-
 "ment in his Epistles to the *Romans*, *Galatians* and
 "Ephesians, only to serve his turn, and to confute
 "the Jews his Adversaries. Read, saith he, these
 "Epistles, wherein the Apostle is wholly on the
 "Polemick part, and |||| you will see how prudently
 D 3 "and

* Institut. Theolog. lib. 4. † Socinus and Erasmus. || Hie-
 ronym. in Isai. 29, & 56. In Joel 11. In Mic. 5. Item in 1 Ep.
 ad Tim. Necnon in Epist. sua 50. |||| Videbiris eum in testimo-
 niis quæ habet de Veteri Testamento, quam prudens, quam dis-
 simulator sit ejus quod agit. *Hieron. Apol. adv. Rufin.*

“and dissemblingly he acts in those Texts which
 “he citeth out of the Old Testament. And at
 other times this bold Man is not afraid to say that
 some of the Matters and Things in Scripture are
 set down wrong. This is no less than Profane and
 Blasphemous Doctrine: wherefore that Father is
 to be read with great Caution in such places as
 these. We on the contrary assert, that God was
 not only the Author of the Matter and Contents
 of Holy Writ, but also of the Words and Expres-
 sions; yea, even when those Writers express their
 Sense in their own Terms, *i. e.* according to the
 Way and Dialect which they were Masters of, and
 which was most familiar to them, even then they
 were immediately assisted by the Spirit. Which
 was absolutely necessary, that this Book might
 have no Errors and Failings in it of any kind, but
 that it might transcend all other Writings what-
 soever. If you do not hold this, you make no
 considerable difference between the Holy Scrip-
 tures and other Writings. Therefore I am tho-
 rowly convinced that this is a Truth, and ought
 to be maintained, *viz.* that the Holy Spirit endi-
 ted the very Stile of Scripture, that even this was
 by the immediate Inspiration of Heaven.

To the *Manner* of its writing I may well annex
 its *Harmony*, and thence also prove it to be Di-
 vine. Though there are several *seeming Repug-*
nancies, (of which I shall treat afterwards in a
 Discourse of the *Stile* of Scripture, and endeavour
 to clear them up to the Satisfaction of every sober
 and considerate Person) yet it cannot but be ac-
 knowledged that all the Parts of this Book do en-
 tirely agree, and are consistent with one another.
 This in other Books, which are composed and
 written by one Author, is not so admirable, (tho
 in

in those Pieces we oftentimes meet with very palpable Disagreements and Contradictions;) but here we are able to remember, that notwithstanding these Books were written by different Persons, and those many in number, and disagreeing in Quality, and extremely distant as to Time and Place, yet their Writings contradict not one another, but there is an excellent Harmony in all their Parts, there is a perfect Concord and Consent among them all, such as is not to be found in any other Authors in the World, though of the same Sect and Party. Excellently to this purpose a very Wise and Judicious * Man thus speaks: “ When several Men in several Ages, not brought “ up under the same Education, write, it is not “ possible to find Unity in their Tenents or Positions, because their Spirits, Judgments and “ Fancies are different: but where so many several Authors, speaking and writing at several “ times, agree not only in Matters Dogmatical, “ of sublime and difficult Natures, but also in “ Predictions of future and contingent Events, “ whereof it is impossible for humane Understanding to make a Discovery, without a superiour “ Discovery made to it, I must needs conclude “ one and the same Divine Spirit declared the “ same Truths to these several Men. And as to the seeming Contrarieties of some Places of Scripture, this should not at all trouble us; for this is rather an Argument of the Truth and Authority of it: it is a sign the Writers did not combine together to cheat and delude us. If they had designed any such thing, we should not have met with any Difficult and seemingly Repugnant Places in these

D 4

Wri-

* *Judg Hale of the Knowledge of God, and of our Selves.*

Writings. But seeing we do so, this (among other things) may confirm us in this Belief, that the Scriptures were not contrived by Men who had a design to impose upon us; for if they had had such a Design, they would have so ordered it, that not the least appearance of Contradiction and Difference should have been found. But truly there is no necessity of proceeding thus in this Discourse; for to an unprejudiced and industrious Enquirer, there is nothing in Scripture that looks like Inconsistent and Contradictory. Upon a diligent Search we shall discern a mutual Correspondence in the Stile, Matter, and Design of these Writings; we shall find a happy Concurrence of Circumstances, and an admirable Consistency in the Doctrines and Discourses, in so much that we shall be forced to acknowledg, that upon this single Consideration it is reasonable to believe that these Writings were endited by the Holy Spirit. This Harmony then of the Scriptures I may justly reckon among the *Inward Notes* of the Truth of Scripture, because it is adjoined to the *Matter* of it, which is of the very *Intrinsic* Nature of it. What *Justinian* professes and promises concerning his *Digests* in his Preface to them, that there is nothing Clashing and Contradictory in them, but that they are all of a piece, is true only of the *Sacred Laws*, of the *Evangelical Pandects*, which contain in them nothing Dissonant and Repugnant. The Old and New Testament, the Prophets and Apostles are consonant to themselves, and to one another; which is a great Argument of the Truth of them. There is nothing in one Place of Scripture opposite to the true Meaning which the Holy Ghost hath revealed and asserted in another. The Contents of the whole Book, whether you look into the

the

the Doctrinal or Historical Part of it, have nothing contradictory in them: All the Authors of it agree in their Testimonies, and assert the same thing, and consent among themselves. It is the Nature of Lies and Forgeries, that they hang not together, as * *Lactantius* on the like Occasion hath observed. Especially if you search very inquisitively and narrowly into them, you will perceive that they are † thin and slight, and may easily be seen through. But the Contents of these Writings have been diligently inquired into, and with great Care and Industry examined by all sorts of Persons; and yet they are found to be every ways Consistent with themselves, and the Testimony of the Writers is known to be Concurrent and Agreeing. All wise and curious Observers must needs grant, that there is no Book under Heaven that parallels the Scriptures as to this: Which shews that they are more than Humane Writings, yea that they were Divinely inspired and dictated. And this I take to be the Sense of St. Peter, who assures us, that || *no Prophecy of the Scripture is of private Interpretation*. He speaks of the first Rise of those Prophecies which are in Scripture: they are from God, *they are not of private Interpretation*; they are not from Man's Invention, they are not of his own Brain and Fancy, but they are to be esteem'd to be (as they are) Divine and Heavenly Oracles. Thus (||) the Word of God is Witness to it self, and stands in need of no others. The Scripture is sufficiently proved by what *is in it*, and
is

* Hæc est Mendaciorum natura, ut cohærere non possint. *Instit. l. 5. c. 3.* † Tenue est Mendacium; perlucet, si diligenter inspexeris. *Sen. Ep. 80.* || 2 Pet. 1. 19. (||) Aliæ omnia Dicta argumentis ac testibus egent; Dei autem Sermo ipse sibi testis est. *Salvian. de Gub. l. 3.*

is to be believed for its own sake. Which made an antient Writer say, “ * We have compleat “ Demonstrations out of the Scriptures themselves, and accordingly we are demonstratively “ assured by Faith concerning the Truth of the “ things therein delivered. Which cannot be said of any humane Writings in the World : for they carry no such *Native Marks* with them. But the very *Inward Notes* of the Truth and Authority of the *Scriptures*, create in us a certain and unshaken Belief. They may be known from all other Writings whatsoever, by the Excellent, Transcendent, and Divine *Matter* contained in them, and by the peculiar *Manner* of delivering and publishing it. These I call *Internal Proofs*, because they are taken from the Books themselves, because they are something that we find there. These assure us that they were written not by Man, but by God.

There is yet another *Internal Testimony*. I call it so, because it is *within Us*, though not *in the Scriptures*. As I have shewed you that the Holy Spirit speaks in the Scriptures, and bears Testimony to the Truth of them, so now I add, that this Spirit speaks *in Us*, and works in our Hearts a Perswasion that the Scriptures are the Word of God. By this Spirit we are enabled to discern the Voice of the same Spirit, and of Christ in those Writings. This witnessing Power of the Spirit in the Souls of Believers, is asserted in *Acts* 5. 32. & 15. 7, 8. and in 1 *John* 5. 6. From these Places it is clear, that there is an Illumination of the Spirit join-

* “Ουτοις ἔν χ' ἡμεῖς αὐτῶν ἡν' ἡρατῶν πλείως ἀποδεικνύντες ἐκ πίστεως παρομέδα ἀποδεικτικῶς. Clem. Alex. Strom, lib. 7.

joining with our Consciences and Perswasions; and this Spirit powerfully convinces all Believers of the Truth of the Scriptures. This Testimony follows immediately on our setting before us the Inward Excellencies of the Scripture, as I have represented them: for God makes use of those Evidences and Arguments to beget a Belief in us of the Divine Authority of Scripture. The Spirit enlightens and convinces Mens Minds by those Means; but more especially he urges these Evidences on the Hearts of the Religious and Faithful, and thereby brings them to a firm Perswasion of the Scriptures being the Word of God. This is no *Enthusiasm*, because it is discovered to us by proper Means and Instruments; whereas *that* is without any, and is generally accompanied with the despising of them. But the Evidences and Notes in the Scripture are the Reasons and Motives of our Belief: only the Holy Spirit comes and prepares and sanctifies our Minds, and illuminates our Consciences, and causes those Arguments and Motives to make Impression upon us, and effectually to prevail with us, and to silence all Objections to the contrary. Thus the Truth of Scripture is attested by the Holy Spirit witnessing in us. But when I say the Testimony of the Spirit is a Proof of the Truth of the Scripture, I must adjoin this, that this Proof serves only for those that have this Spirit: it may establish *them*, but it cannot convince *others*. No other Man can be brought to be perswaded of the Truth of those Sacred Writings, by the Spirit's convincing me of the Truth of them. Besides, this Proof is not in all that really believe the Truth of these Books: some may be convinced of the Truth of them without this; but where this is, it is most Powerful

ful and Convictive, and surpasses all other degrees of Persuasion whatsoever. There is no such certain knowledg of the Truth of these Holy Writings, as by the Testimony of the Sacred Spirit in the Hearts of Men, produced there in a rational way, and in such a manner as is most futable to our Faculties.

C H A P. II.

External Proofs of the Truth of the Holy Scriptures, viz. the wonderful Preservation of them, and Universal Tradition. Which latter is defended against the Objections of those that talk of a New Character wherein the Old Testament is written. The Jewish Masoreth attests the Authority of these Writings. The Hebrew Text is not corrupted. The Points or Vowels were coexistent with the Letters. F. Simon's Notion of Abbreviating the Historical Books of the Old Testament, rejected. The New Testament vouched by the unanimous Suffrage of the Primitive Church. The Reasons why the Apocryphal Writings are not received into the Canon of the Bible: with an Answer to the Objections made by the Romanists.

SEcondly, I proceed to the *External Testimonies* of the Truth of the Scriptures: which being added to those Arguments which proved them to be True in Themselves, will exceedingly corroborate our Belief of the Divine Authority of those Books. And here I might mention the Testimony given to them by God in the wonderful Preservation of them through all Ages since they were first written. In all the Changes of Affairs, and the Over-

Overthrow of so many Cities and Kingdoms, that Incomparable Treasure hath not been lost. The Books of the Old Testament were kept untouched and inviolable at the sacking and burning of *Jerusalem*, and all the time of the Captivity in *Babylon*, and of the Dispersion of the Jews. And ever since that time the Scriptures have been Unaltered in Words and Sense, notwithstanding the frequent Endeavours of Satan's busy Agents to corrupt them, yea utterly to destroy them. And next to God's Providence in preserving these Books thro' all Times and Ages, we might add the marvellous Success which hath attended the Holy Faith and Doctrine contained in these Writings. They have prevail'd against the Power of Men and Devils, and to this very day they are maintained and upheld maugre the Attempts of both of them to root them out of the World.

But I wave this, intending not to insist upon *Divine*, but *Humane* Testimony in this place. By *External Testimony* then I mean here no other than this, that Scripture is attested by *Universal Tradition*; and this Tradition is both of Jews and Christians. And what would a Man desire more in a humane way for attesting the Truth of these Writings? From the joint Attestation of these Witnesses I shall make it appear, that these Books which we now have, are the true Copies of the first Originals; that the same Books and Authors are faithfully delivered down to us, which were first of all delivered to the Jews, and to the Primitive Christians; and that there is nothing in these Writings, as we now have them, that is falsified or corrupted.

First, to begin with the Books of the *Old Testament*, the Names of which are as follow; *Genesis*,
Exo-

Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, the 1st and 2d Books of Samuel, the 1st and 2d Books of Kings, the 1st and 2d Books of Chronicles, Ezra, Nehemiah, Esther, Job, the Psalms, Proverbs, Ecclesiastes, the Song of Solomon, the four Greater Prophets, and the twelve Lesser. These, and none but these, were admitted into the *Canon* of the Holy Scriptures by the antient Church of the *Jews*, whose Testimony is very Authentick here; yea, indeed we cannot have a better. They acquaint us, that these were the Only Writings that were universally agreed by them to be extraordinarily Inspired: and they further tell us, that these Books which were writ by different Persons, and at diverse Times, were first compiled and collected into One Body or Volume by *Ezra*, and the Assembly of Doctors for that purpose; and consequently that the Canon of Sacred Scripture of the Old Testament, (as it is at this time) was not constituted till *Ezra's* days by the *Great Synagogue*, as they call it. Upon his Return from the Captivity he undertook this good Work; he gathered together all those dispersed Books before-named; and after he had reviewed them, he publicly owned, and solemnly vouched the Authority of every one of them, that the Church for the future might not doubt of their being Authentick and True. But some add here, by way of *Objection*, that this holy Man caused these Books to be written over in a *New Character*, because the Jews had lost their knowledg of the former one, as well as of the Tongue; and consequently the Bible is not the same that it was at first. *Eusebius* and *Jerom* are alledged for this, especially the latter, who seems to say that the *Samaritan Character* was the Old Hebrew Character in which the Bible was

was first writ, and that it was first changed by *Ezra* after the Return from *Babylon*, he writing the Sacred Volume over in *Assyrian* or *Chaldee* Letters, and neglecting the Old Hebrew ones which were the same that the Samaritan are. And the reason of this was, they say, because the Jews were best acquainted with this Character at that time. And some * Modern Writers are gain'd over to this Opinion, who talk much of the Change of the Character, and endeavour to perswade us that the first and old Letters of the Hebrew Text were *Samaritan*, but that those which we now have are *Assyrian*, and of quite another sort. But upon an impartial Enquiry, I find little or no Foundation for this Opinion: It rather seems to me to be an Invention and Dream of those who design to disparage the Hebrew Bible. They would perswade us that the Authority of the Original is impaired, because we have it not now as it was at the beginning; for the Old Bible was in Samaritan Letters, these being the first and antientest Hebrew Characters. This is like the Story of the *Hebrew Points* being invented five hundred Years after Christ, (of which afterwards) which tends to the same End, namely to discredit the Hebrew Text which we now have, and wholly to take away its Authority; for if the *Letters* were changed, it is probable some Words, and consequently the Sense of some Places are altered. But that this is groundless, and that the Hebrew Bible is written in the same Characters now that it was at first, you will find very largely and convincingly proved

* Bellarmin, Joseph Scaliger, Casaubon, Arias Montanus, Villalpandus, Drusius, Capellus, Morinus, Bochart, Vossius, Walton.

proved by the famous * *Buxtorf* from the Authority of the *Talmud*, especially the *Gemara*, and the *Cabala*, from the Suffrage of the most Noted Rabbins of old, and of the Learned Modern Jews, as *Aben Ezra*, *R. Solomon*, *R. Ben Maimon*, &c. who without doubt are very competent Judges in this Case. To these may be added several of the Christian Perswasion, as *Picus Mirandula*, *F. Junius*, *Skikkard*, *Postellus*, with those three Eminent Persons of our own Countrey, *Nic. Fuller*, *Broughton*, *Lightfoot*. If you consult these, they will satisfy you that the Hebrew Letters which we have now in the Bible, were the Primitive ones, the very same that were of old. But to give you my Thoughts impartially in this Point, I do believe from what I find asserted by Writers on both sides, that there were two sorts of *Characters* used by the Jews, as there were two sorts of *Cubits* and *Shekels*, the Sacred and Common: and I gather, that the Samaritan Letter was of the latter sort, that which was commonly used, and even sometimes in transcribing the Bible; but the Sacred Character in use among the Jews was this which we now have, and in which the Bible is at this day. This is the true Original Hebrew Letter, and was used from the beginning by them. This I think may reconcile the Disputes among Writers; for so far as I can perceive, the Quarrels arise from this, that there is frequent mention made in Jewish and other Authors, of the Bible's being written in an old *Samaritan Character*; whence it was inferr'd by some, that this was the Primitive Character wherein the Bible was written, and consequently that this which we now have is not the true

* *Dissertat. de Lit. Hebr.*

true Genuine Character. But I answer, this doth not follow; for this Samaritan Vulgar Character was not the first and antientest, though it was sometimes in use: but the Sacred Character, now called the Hebrew Character, is really such, and is the true and most antient Letter wherein this holy Book was written. This is the Authentick Letter which God himself graved the Law in, and thence had the Name of the *Sacred Character*: but the other called the *Common* and *Vulgar*, was not in that esteem, it being a Deviation from that Primitive one. And yet to speak freely, there was no great difference between these two Characters, the latter being only some Variation and Degeneracy from the former, which happened by length of Time. This is the real Truth of the Matter, and it solves the Controversy, and ends all the Disputes on both sides. And the Learned French Critick, who seem'd to be of another Opinion, comes over at last to this, when * he tells us, "That there is no reason for Criticks to dispute so fiercely about the first Hebrew Characters: for if we attentively consider and compare together the Samaritan and Hebrew Characters, we shall find that the difference between them is not so great, but that they may be thought to have had one and the same Origine. And he grants also, that 'tis from the Succession of so many Ages, (which is wont to produce some Alteration) that there hath been this Variation from their first Figure. But this is inconsiderable, so that both Characters may be said to be the same. We have no ground then to think that *Ezra* changed the Character, but that he only amended the

E

Defects

* F. Simon's *Crit. Hist. of the Bible*;

Defects and Slips which he found in the Hebrew : for by consulting and comparing the several Copies, he purged them from the Errors and Mistakes which were contracted in the time of the Captivity. And after he had caused the Books to be fairly written out, he put them into that Order in which now they are placed ; and so he may be said to be the Composer of the Old Testament into that Model we see it now in.

And from his revising the Books, and mending them by comparing of Copies, was the first beginning of *Keri* and *Chetib*, as most of the Learned Jews assert : for where the Copies disagreed, or where two Readings were probable, there were made *Variae Lectiones* ; the one was put into the Margent, and is called * *Keri* ; the other into the Text, and is called † *Chetib*. I know some ascribe these not to *Ezra*, but to the Doctors of *Tiberias* : but here, as before, I am willing to compromise the Quarrel ; and therefore we may ascribe them to both, they being begun by *Ezra*, and augmented by the others afterwards. This was one way to keep the Bible entire and uncorrupted ; and by the Favour of Divine Providence it has been transmitted so to us. At the same time also the Canon of Scripture was digested into *Partitions* and *Divisions*, as now it is ; and there was then laid the Foundation of the *Masorah* or *Masoreth*, which became afterwards part of the Jewish *Cabala* ; which about the Year of our Lord 494, was committed to writing by some skilful Grammarians, and hath been very useful for preserving the Old Testament. There are three several Species of this *Cabala*, as they tell us : the first is *Gematria*, (from γεωμετρία)

* Lectio.

† Scriptio.

2 Mathematical Consideration of the Text of the Bible, the mystical numbring of the Letters, and an account of the Great and Little Letters in Words. The second is *Notariaca*, an Exposition of Scripture from certain Notes, Characters, Lines and Points belonging to the Hebrew Text. More particularly, *Noteriekon* (or *Notaricon*, or *Notariaca*, for I find that 'tis thus differently express'd in Writers) is when one Letter stands for a whole Word. This way of Cabalizing gave the Name to *Judas Maccabæus*, who writ on his Standards and Ensigns מַכְבִּי, which is the Abbreviature or first Letters of those words מִי נִמְכָּה בְּאַרְבָּעִים יְהוָה *Exod. 15. 11.* and by putting Vowels to the Consonants, they read it *Maccabi*. The third is *Temurah*, *Mutatio*, which is made by the transposition of the same Letters, whence another Word ariseth which explains the Word that is transposed. Thus הָאָדָם is explain'd by אֶרֶם *Terra*, which contains the same Letters. Thus נֹחַ *Noah* is said to have found חֵן *Grace*, or *Favour*, *Gen. 6. 8.* The Letters are the same, but transposed. So מִלְחָמָה (*Exod. 23. 23.*) is by Metathesis expounded by מִלְחָמָה (*Dan. 12. 1.*) i. e. the *Messias*, say the Jewish Doctors. But the first and second way of Cabalizing, which obtain the Name of *Masoreth*, are the most considerable to our present Purpose. These Critical Observations on the Bible, made of old, and delivered from one to another, (whence they have their * Denomination) treat of the Mysteries of Letters, why some Words are in Greater, others in Lesser Characters, as פָּה with a Great *Vau*, *Levit. 11. 42.* So they observe there is an open *Mem* at the end of a Word in *Neb. 2. 13.*

E 2

and

* From masar, traders.

and a close *Mem* in the middle in *Isa.* 9. 7. The *Masorites* likewise have taken notice of the Likeness and Difference of Words, by Similitude or Diversity of Letters and Points: they have made Remarks on irregular and extraordinary Pointings; they have observed the Variety of Accents, and so criticized on all these in the several Places of the Old Testament, that there cannot be a Change made in the Hebrew Copies, but it must be presently seen. In this *Masoreth* on the Hebrew Text, they have reckoned which Verse in the Psalms is the middle one, and which Letter is the middle Letter in that whole Book, viz. *y* in the word *יְיָ* in *Psal.* 80. 13. Yea, they have counted all the Verses and Words, all the Accents, Letters and Vowels that are in every single Book, (from which critical Enumeration those Transcribers of the Bible were called by the Jews *Sopherim*, i. e. Numberers) and at the bottom of every Volume they have set down the exact Number of all these: and at last they reckon how many there are in the whole Bible of the Old Testament. Father *Simon* indeed saith, they mistake in their Accompt; but that is more than he proves; and I do not think he ever took the pains (as great a Critick on the Bible as he is) to cast them up. There is good reason to believe that the Jewish Criticks on the Old Testament are more to be credited in this Particular, than the French one. However, from what hath been said it appears that the Jews were very careful and studious, very exact and curious in Scripture; by which means it happens that there is an Impossibility of making any Alteration in it, without being discovered. That is the only Reason of my alledging here the *Masoretick Notes*: for I undertake not to defend the superstitious Re-

marks

marks and Criticisms of the *Masorites*; I applaud not their laborious Niceties, their childish Transmutations and shuffling of Letters and Syllables, their trifling Annotations on the Figure and Make of some Hebrew Letters. But I only take notice of God's Providence in making these Critical Men to be very serviceable towards the preserving the Bible of the Old Testament in its Purity. The Observations of these Masoretick Doctors, who were Persons of great Skill in the Language, and well acquainted with all the antient Copies and Manuscripts, and who above a thousand Years ago exactly numbred all the Verses, Words, Letters, and even the minutest parts of the Hebrew Text, have been a great Security and Preservative to it; they have kept it undepraved and uncorrupt, and have made the Reading of it certain and unalterable. This is the reason why that Excellent and Noble Personage, the Learned *Picus Mirandula*, so highly extols the Hebrew *Cabala*; without doubt he saw this Usefulness and Excellency in it. Nay, before these Doctors of *Tiberias* drew up their Masoretick Notes, there was (it is probable) extant something of this nature. They had before this time some Accompt not only of all the Letters of the Bible, but of all the *Apices* of them; for to this our Saviour alludes in *Mat. 5. 18. Not one Jot, or one * Tittle*: which latter is meant of those little Horns, Pricks and Dots belonging to the Hebrew Letters. Not only the smallest Letters, as *Jod*, but the Cuttings of those Letters were diligently observ'd by the Masoretick Jews. And this their nice, and almost fond Criticism was serviceable to the keeping of the Hebrew Text entire

tire and unchanged. Thus the *Masoreth*, as they express it, is a *Hedg or Fence to the Law*. These critical Notes and Remarks of the old Jews have preserved the Text of the Bible from being corrupted and abused. So that we may from hence gather, that we have in our hands the same Hebrew Text which was at first given by God to his People,

But some tell us, that the Old Testament was burnt at the same time when the Temple was, and that *Ezra* after the Captivity dictated and writ it over again, according to what we find recorded in 2 *Esdra*s 14. 21, 23, 24. So there was some Recovery of the Law; but the Original Book being lost, it cannot be imagined but that there are many Faults and Mistakes in This which we have at present. I answer, Either this Passage in the Apocryphal Writer speaks of some other Book distinct from that of the Mosaic Law, or it is to be reckoned as fabulous and supposititious, and so no Credit is to be given to it: for in *Nehem.* 8. 2, 3. there is mention of the *Book of the Law* being brought before the Congregation, and its being read before the Men and the Women; but not a Syllable of the Matter mentioned in *Esdra*s, is here to be found. Yea, 'tis implied that the Book of the Law was still the same; for you may observe that there is a particular Account of what the Chaldeans destroyed, and burnt, and carried away at the taking of *Jerusalem*, but there is not a word of these holy Books; which most certainly would have been taken notice of, they being of so inestimable a Value. Moreover, if we should suppose the Law was burnt in the Temple, yet there were many Copies of it among the Jews, which without doubt were preserved. We have no reason therefore to suspect

suspect that the Hebrew Original of the Old Testament is corrupted.

But some of the Antient Fathers in the Christian Church, as well as some Learned Moderns, have asserted that the Hebrew is corrupted. I answer, first, as to the Fathers; it is granted that *Justin Martyr* declares himself to be of this Opinion. In his Dialogue with *Trypho* he confidently affirms, that the Jews crased many things out of the Bible; and he assigns particular Instances in the *Psalms*, *Isaiah* and *Jeremiah*. And this they did, saith he, because they hated Christ and his Religion, and thought some of those Places favoured the Christian Cause too much. (Here by the by you may take notice of that great Mistake and Oversight in Bishop *Ward's* * *Essays*, where he peremptorily asserts, that [*never any of the Antient Fathers have in their greatest heat of Zeal against the Jews, accused them of such Corruption*] i. e. of the Scriptures.) But this is not the first time that *Justin Martyr* hath suffer'd himself to be impos'd upon in matter of Historical Truth. This, among others, is questionless a gross Mistake of that good Man; and his strong Averseness to the Jews, and his belief of their Willingness and Readiness to deprave the Scriptures for their own Ends, betrayed him to it. As for other Fathers, as *Tertullian*, *Irenæus*, *Origen*, *Eusebius*, who, it is true, sometimes complain that the Scripture is corrupted by the Jews, they speak of their adulterating the Text rather as to the Sense than as to the Words; they mean that the Translations which the Jews used were false, for they generally adhered to *Aquila's* and *Theodotion's* Version, and preferr'd it before that

E 4

of

of the *Seventy*. Whence their Interpretations of Scripture were unsound and erroneous, and thereby they sometimes set up Judaism against Christianity. But this was done without corrupting the Hebrew Copies of the Bible. And that the Jews had been guilty of no such thing, is expressly asserted and maintained by *Jerom* and * *Augustine*, two Antient Fathers, of as great Fame for Learning and Piety as those before named. These worthy Persons refute that Suspicion and Rumour which it seems were then risen, namely, that the Jews had adulterated the Hebrew Text. These Fathers not only declare that they did no such thing, but they praise them for their Faithfulness in preserving the Bible pure and uncorrupt. Then as to some of the *Moderns*, who have asserted the Hebrew Copies to be faulty and depraved, it is easy to see what it was that prompted them to it. The Hebrew Text is corrupted, and so is that of the Septuagint, say the Romanists: but the old Vulgar Latin is uncorrupt and infallible, so determines the Tridentine Council. † Several of that Communion have written against the Purity of the Hebrew Copies, and laboured to prove them corrupt: but || *Morinus* hath shewed himself more zealous than all of them in this Point; and he frankly confesseth this was his main Design in it, *viz.* to baffle the Protestants, who make the Scripture the Rule of their Faith and Manners. If the Originals of the Bible be lost, and the Transcripts be defective and erroneous, how can the Bible be a certain Rule? What will become then of the Religion of the Protestants, who found it solely on

Script-

* Aug. de Civ. Dei, l. 15. c. 11. † Galatinus, Leo Cast. Melchior Canus, Huntlaus. || In Exercitat. & Diatribe.

Scripture? This being uncertain, that must needs be so too. Wherefore the best and only way is to have recourse to Tradition and to the Church; these are the only Rule of what we are to believe and practise. Thus you see what the Romish Writers, who cry down the Hebrew Text, aim at. But most of the learnedst Men of that Church have not prosecuted their Aims and Designs this way. It is well known they have generally held the Hebrew Text to be uncorrupted. And the same is defended by the generality of || learned Protestants who have handled this Subject. *Isaac Vossius* is the only Man of Note that holds the contrary, *i. e.* that the Hebrew Bible, as it is now, is corrupted by the Jews. But against him and all others (either Antient or Modern) who are of this Opinion, I offer these following things to be considered. If the Jews corrupted the Hebrew Text, they did it either *before* or *after* Christ's time. That they did it not *before*, is evident; because first our Saviour never takes notice of any such thing, which certainly he would not have omitted at such times as he reprov'd the Scribes and Pharisees for their known Faults and Offences, especially relating to the Law; as when he taxed them for *making the Law of God of none effect by their Traditions*. Certainly he would have rebuked them for so gross a Fault, when he corrected them for some that were lesser. Nay, the Jews are not only not reprov'd for corrupting the Canon of Scripture, but on the contrary, their Care and Faithfulness in preserving it whole and entire, are particularly taken notice of, *Luke 4. 16, 17. Acts 13. 27. & 15. 21.*
and

|| *Muis and Buxtorf abroad; Broughton, Usher, Lightfoot, Pocock at home.*

and commended, *Rom. 3. 2.* Besides, Christ sends his Auditors to the Old Testament, to read it, and search it, *John 5. 39.* Whereas, if they had corrupted it, he would without doubt have cautioned them against it. Again, he and his Apostles constantly proved their Doctrine, and confuted the Jews out of those very Writings; which is an Argument that in our Saviour's time those Books were not corrupted: else he and the Apostles would not have so frequently quoted them, and used the Testimony of almost every particular Book as Authentical, and of Divine Inspiration. And that the Hebrew Text was not corrupted by the Jews *after* our Saviour's time, is as manifest, because the Testimonies cited out of the Old Testament by those that succeeded Christ and his Apostles, are found to be the same in those Writings now, without the least Alteration. Likewise, it cannot be shewed at what time after Christ the Corruption or Alteration of the Text began: though the Younger *Vossius* is pleased to say it was presently after the Destruction of *Jerusalem*, which yet he hath no where proved. Farther, if you observe those Places in the Hebrew Text, which some alledg as corrupted by the Jews, you'll find that there was no Occasion or Ground for so corrupting them. If they changed the Text, it was questionless for their own Ends, and to maintain some Error of theirs; the Alteration would especially have been in those Places which speak of Christ the true Messias, but you will not discover any such thing. If any object *Psal. 22. 16. They pierced my Hands and my Feet*, and say that the Jews have there purposely changed *Caaru* into *Caari*; I ask, why did the Masorites restore it to its right Reading? If it had been corrupted by the Circum-

cised

cised Doctors on purpose, it would not have been taken notice of here by Men of the same Perswasion, but they would have let it remain without any Marginal Correction. But seeing they did not, it is a sign there was no Intention to corrupt the Text. This indeed they do, they add a *Keri* to the *Ketib*, i. e. instead of *Caari sicut Leo* in the Text, they write in the Margin *Caaru foderunt*, as much as to say that *Caaru* is the true and genuine Reading. This the Masoretick Note here testifies. Besides, it is evident that the Seventy did read it so, and accordingly translated it *ῥενξαν*; and thus 'tis rendred in the Syriack, Arabick, Ethiopick and Latin. But the Place was by chance corrupted, because of the likeness of the two Vowels *Jod* and *Vau*, and not out of design; for then the *Masorite* Jews would not have supplied it in the Margin with that other word *Caaru*, they pierced; which agrees with the History of Christ's Sufferings. Yea, this Word is in some antient Copies in the Text it self; which is not denied by the learned Father of the Oratory, who had it from *Rabbi ben Hajim* the great Restorer of the *Masora*; who acknowledgeth that in some of the Hebrew Manuscripts of the Bible which he had seen, *Caaru* they pierced, or digged, was in the Text. Or, why may we not take in both the Words into the Text, and so reconcile the Textual and Marginal Reading? This we find done by the Chaldee Version, which renders the Place thus, *They did bite or pierce like a Lion*; as if the Original ran thus, *Caaru caari, foderunt sicut Leo*. This in my opinion may be a safe way of composing the Difference about this Text. However, not only from this, but what hath been said before, I think it is manifest that the Jews did not adulterate this Text. And
among

among all those other Texts that are said to be chang'd and adulterated, you will scarcely find one that hath reference to that great Concern of the Jews: whence we may conclude that the Old Testament remains altogether unaltered. I might farther add, that the Multitude of Copies was great every-where both before and after Christ's time, so that it was impossible to corrupt them all. I know some have inferr'd the Corruption of the Original Hebrew from the great difference which is to be found between that and the Version of the Seventy: but I shall afterwards (when I come to speak of the *Perfection* of Scripture) give a large and full Account of the Reason of this Difference; whence I shall make it plain that this Difference proceeds not at all from the Depravation of the Original Hebrew. The short then is, that the Hebrew Bible is pure and uncorrupt; and after all the Disputes about the various Readings, it is undeniable, that there is no difference in the Hebrew Copies as to any thing considerable and of moment; it toucheth not any necessary Point of Religion, which we are bound to know and practise. In the several Copies the same Historical Passages are related, the same Miracles recorded, the same Prophecies and Predictions, the same Doctrines, Laws and Precepts set down, and that without any varying. So that we are certain of the Integrity of the Hebrew Bible. Notwithstanding what hath been suggested to the contrary, we are assured that we have the true Authentick Copies of the first Original Writings; and in a word, that the Hebrew Text is the same that it was, and is still in its original Purity.

But here it is *objected*, That the Hebrew Copies of the Bible might easily be corrupted and altered,
because

because they had no *Points* or *Vowels* at first. This could not but make the Reading very uncertain and doubtful, and almost arbitrary, especially in some Places: whence it is easy to imagine how great Alterations, and consequently great Corruptions, might creep into the Text. In answer to this you must know, that those only who are against the Purity of the Hebrew Bible, (as *Morinus*, *Vossius*, *Simon*, &c.) hold that the *Points* were of late Invention. And this they have pick'd up out of *Elias Levita*, who lived about a hundred Years ago, and was of opinion that the Vowels were invented by the Jewish and Masoretick Doctors of *Tiberias*, (a famous School for the Hebrew Tongue.) So that it was about five hundred Years after Christ when the Hebrew Points were found out, and the Rabbins and Masorites of *Tiberias* were the first Authors of them. This is the Judgment of *Elias* the Levite, and he is the only Jew of this Opinion. Nor is he followed by any *Christians* but those who have a design to vilify the Hebrew Bible, and to prefer and magnify the LXX, or some other Translation. Of this sort are the Writers before mentioned, who largely inveigh against the Authority of the Hebrew Edition. And to promote a Disesteem of it, * one of them tells us, that the Masorites of *Tiberias*, who (as he saith) were the first Inventers of the Hebrew Vowels, Points and Tittles, borrowed them from the *Turks*: the Bible, according to him, had these from the *Alcoran*. And † another tells us, that if *Moses* were alive, he would not know one *Apex* in the Jewish Books, for they have their Letters
from

* F. Simon's *Crit. Hist. of the Old Test.*

† Isaac Vossius de 70 Interpretib.

from the *Chaldees*, and their Points from the *Masoreths*. Nay, he ventures to say, that if King "David were alive again, and heard his Psalms "read or sung in the Jews Synagogues, he would "ask what Tongue they used: for the right Sound "and Pronunciation of the Hebrew is quite lost, "and no Man understands it (unless it be this Writer himself.) All this is Romance, and set on foot only to disparage the Bible, and to make us believe that the Old Testament is not the same that it was. To which end also the Hebrew Points or Vowels are condemned for their Novelty, and are said to be invented by the Talmudick Doctors and Masorites. Whereas there is mention made in several * Jewish Writers, of the *Points* and *Vowels* long before the Doctors of *Tiberias*, which is said to be about the Year of our Lord 500. And from what we have observ'd already concerning the *Masoretick Notes* on the Bible, it is easy to prove that the *Hebrew Vowels* were before that time: for if the Masorites criticized on the Vowels, (as well as the other Letters and Accents, as was said before) then 'tis not probable in the least that they invented them. We find that they take notice of the Irregularity of these Points in several places: whereas if they had made them themselves, they would have been all regular. It is Nonsense to think that they that made the one, viz. the *Critical Notes*, made the other, namely the *Vowels* and *Points*. Hear likewise what the Learned *Pocock* saith, † It is an Argument that the *Vowels* were antienter than the *Masoretick Notes*, in regard that they seem thereby to be governed in judging of the Consonants. And in some other place in his

Com-

* Buxtorf de Orig. Punct. † Comment on Hosea 10. 10.

Commentary, he delivers his Judgment that the Vowels were not invented by the Masorites, but were long before them, yea were of the same Antiquity with the Letters or Consonants. It is well known that all the Jews (but him before named) hold the Antiquity of the Hebrew Points; yea, some of them carry them back as far as *Adam*, and vouch they were found out by him. Other Learned Men among them assert that these Vowels were given at the time of the delivering the Law on Mount *Sinai*; then it was that God writ the Decalogue with Points, and gave it to the Jews by the hands of *Moses*. And as to the rest of the Writings, and the whole Body of the Old Testament, the common Opinion of the Jews is, that *Ezra* was the Author of the Vowels which are annexed to them; and that he and the great Synagogue, of which he was President, first invented them after the Captivity. Thus whether they commenced from *Adam*, or from *Moses*, or *Ezra*, they all agree in this, that they were very antient; and in a manner coeval with the Letters and Words; and consequently that they are part of the Text, and of Divine Authority. This being so old and so recent an Opinion, it hath gain'd the Suffrage of the wisest and learnedst Christians in the World. You may particularly find it maintained in the Writings of *Munster*, *Pagninus*, *Buxtorf*, *Usher*, *Cappellus*, *Broughton*, *Lightfoot*, *Walton*, all of them singularly well skill'd in Jewish Antiquity, and therefore fit Judges in this Cause. They have proved by undeniable Arguments, that the Hebrew Bible had Vowels or Pricks from the beginning, and that it was never without them. The Opinion then which the *Objectors* have espoused, is justly to be exploded. It is against the
unani-

unanimous Testimony of the Jewish Church, that the Points are but Mens Invention. It is unsafe and dangerous to assert, that these Vowels were added since the first writing of the Old Testament: for the Certainty of the Truth of those Writings, (and consequently of the Writings of the New Testament, wherein those are so often alledged) is shaken hereby. For no Man of Sense can believe that the right reading of the Text could continue some thousands of Years without the Points: this is an incredible Fiction. And then it is as impossible that the genuine Sense of Scripture (which depends on the Words, as these upon the Vowels, as well as the Consonants) could have been preserved, unless the Bible had been Pointed. Whence it was said in the Jewish Talmud, that * Letters without Points are like a Body without a Soul. Hence was that Saying, † He that reads without Points, is like a Man that rides without a Bridle. We therefore firmly maintain, and that with the approbation of Antiquity, that the Words of the Hebrew Text had Points added to them at the beginning; and that these Points which we now have, are the same with them. To this purpose we here appeal to the Testimony of the Jews, who will bear witness that the Books of the Old Testament, which we now receive, answer exactly to the Pointed Text which they have received, and always did. Nay, we may end the Controversy without an Appeal, for our own Eyes and Ears will satisfy us. If we compare our English, or Latin, or other Bibles, with the Hebrew one which is used among the Jews, and is daily put forth by the present Rabbies in the several parts

* Lib. Joma, c. 1.

† Zohar ex Midrash.

parts of the World, we shall find that they agree; and we shall be convinced that they own the same Books with us.

We need not stay to attend here to what a late Learned Writer (before named) hath with much Confidence, but slender Reason, suggested, *viz.* that the Bible of the Old Testament is an Abbreviated Collection from Antient Records, which were much more large. He confesseth that the Canon of Scripture is taken out of Authentick Registeries; but the Authors who collected it, added and diminished as they pleased: especially he asserts this concerning the Historical Books, that they are Abridgments of larger Records, and Summaries of other larger Acts kept in the Jewish Archives: and these publick Scribes who writ them out, took the liberty to alter Words as they saw occasion. So that in short, according to this Critick, here are only some broken Pieces and Scraps taken out of the first Authentick Writings. A bold and daring Assertion, and founded on no other Bottom than *F. Simon's* Brain. Who would expect this from one that is a Man of great Sense and Reason, one that is a great Master of Critical Learning, and hath presented the World with very choice Remarks on the History of the Bible? (for truly I am not of * his Opinion, who saith he sees not any thing in this Author's Writings but what is common.) It is to be lamented that a Person, otherwise so judicious and Observing, hath given himself up here to his own Fancy and Conceit. He invents a new Office of publick Registers that were Divinely inspired: he makes Notaries and Prophets the same. He gives no Proof

F

and

* *Dr. Bright's Preface to Dr. Lightfoot's Works.*

and Demonstration of that Adding and Diminishing which the Scribes he talks of made: he hath not one tolerable Argument to evince any of the Books of Scripture to be Fragments of greater ones. Indeed I should mightily have wondred that so Ingenious, so Sagacious, so Learned a Man had broach'd such groundless Notions, if I did not consider that this subtle Romanist designs hereby (as most of that Church generally do) to depreciate the Bible, and to represent it as a Book of Fragments and Shreds; that so, when our Esteem of the *Authority of Scripture* is weakned, yea taken away, we may wholly rest upon *Tradition*, and found our Religion, as well as the Scriptures, on that alone. This is that which he drives at in his *Critical History* both of the *Old and New Testament*. But all sober and considerate Persons will beware of him, when they discover this Design. They will easily see through his plausible Stories, fond Surmises, bold Conjectures, and seeming Argumentations; and they will have the greater Reverence for the Bible, because he and others have attacked it with so much Contempt and Rudeness, and purposely bring its Authority into question, that they may set up something else above it. Notwithstanding then the Cavils and Objections of designing Men, we have reason to believe and avouch the Authority of the Old Testament, and to be thorowly perswaded that the Books are entirely transmitted to us without any Corruption, and are the same that ever they were, without any Diminution or Addition. We have them as they were written by the first Authors; we have them entire and perfect, and not (as some fondly suggest) contracted, abbreviated, curtail'd. Unto the *Jews*, the antient People of God, were com-

mitted

rum.
cap.

mitted his Oracles, as the Apostle speaks; and they shewed themselves conscientious and diligent Conservators of them. The Jewish Nation, saith St. *Augustin*, have been as 'twere * the Chest-keepers for the Christians; they have faithfully preserv'd that Sacred Depositem for them, they have safely kept that Ark wherein the Law and the Prophets were lock'd up. God would have the Jews to be *Librarii Christianorum*, saith † *Drusius*, Keepers of those Sacred Volumes for us Christians: and it is certain they kept them with great Care, the like whereof is not to be found to have been taken in preserving any other sort of Writings under Heaven. And seeing they have so carefully handed the Old Testament down to us, we are concern'd to receive it with a proportionable Thankfulness, and to reckon this their Delivering of those Writings down to us, as no mean Argument of their Truth and Certainty.

Secondly, The Authority of the *New Testament* is confirmed by *External Testimony* or *Tradition*, no less than that of the Old Testament. We have the Authentick Suffrage of the Primitive Church, the Unanimous Consent of the Christians of the first Ages, that this Book is of Divine Inspiration, and that it is Pure and Uncorrupted. Some of the Fathers and first Writers give us a Catalogue of the Books of the New Testament, and they are the very same with those which we have at this day. *Athanasius* particularly enumerating those Books, sets down all those which we now embrace as Canonical, and no others. And many of the Fathers of the first Ages after Christ, as *Irenæus*,

F 2

Justin

* Quid est aliud gens ipsa nisi quædam scriniaria Christianorum, bajulans Legem & Prophetas? &c. *Contra Faust. lib. 12. cap. 23.*

† Epist. 60.

Justin Martyr, Clemens Alexandrinus, Origen, Tertullian, &c. quote the Places in the New Testament as they are now. If it be objected, that in the Fathers *sometimes* the Text of Scripture is not exactly what we find it, and read it at this day: This must be remembred, that they sometimes quoted the Meaning, not the very Words. At other times their Memories fail'd them as to the Words, and thence they chang'd them into others; and instead of those in the Text, used some that were like them. So when they were in haste, and not at leisure to consult the Text, they made use of such Words and Expressions as they thought came nearest to it. * *Heinsius* shews this in a vast many places. Sometimes they contract the Words of the Text, and give only the brief Sense of it: at other times they enlarge it, and present us with a Comment upon it: yea, sometimes (as they see occasion, and as their Matter leads them to it) they invert the Words, and misplace the Parts of the Text. But no Man ought hence to infer, that the Scriptures of the New Testament then and now are not the same. And as for the Number of the Sacred Writers and their Books, it hath been always the same, *i. e.* the same Catalogue and Canon have been generally acknowledged and received by the Christian Church. It is true, some Particular Books have been questioned, but by a few only, and for a time: but the Church was at last fully satisfied about them; the Generality of Christians agreed to own all those Books which are now owned by us. All the Eastern Churches held the *Epistle to the Hebrews* to be Canonical, though the Latins (it is granted) were not so unanimous.

* In Prolegom. in Exercitat. Sac,

nimous. This Epistle, and that of St. James, the second Epistle of St. Peter, the second and third of St. John, and the Epistle of St. Jude, and the *Apocalypse*, were questioned in the first Century, saith * *Eusebius*; but he acquaints us withal, that they were afterwards by general Consent received into the Canon of Holy Scripture, for the Doubts were resolved upon mature Deliberation, So that the questioning of those Books is now a Confirmation of the Truth and Authority of them: they were once doubted of, that for the future they might be unquestionable. And to come down to latter Times; what if two or three Men of late, as *Hemmingius*, *Baldwin*, *Eckard*, think † some of the Books of the New Testament Apocryphal? And what if *Luther* himself seem'd to say as much? What doth this signify in respect of the universal and concurrent Judgment of others? And as for the rest of the Books of the New Testament, they were never doubted of at all, but have the Approbation of the whole Church.

And that the *New Testament* was first written in Greek, as we now receive it, is attested by the Universal Consent of the Antients, who made enquiry into these things. Only two Books are excepted by some: for though many of the || Learned Moderns maintain that St. *Matthew's* Gospel was written originally in Greek, yet it is not to be denied that some of the (*) Fathers hold it was written first in Hebrew, for the sake of the believing Jews: and if you will believe St. (†) *Jerom*, the original Hebrew was extant in his time, and

F 3

he

* *Eccles. Hist.* l. 2. c. 23. † *Epistle to the Hebrews*, St. *James's*, St. *Jude's*, the *Revelation*. || *Flacius Illyricus*, *Erasmus*, *Calvin*, *Chamier*, *Lightfoot*. (*) *Irenæus*, *Origen*, *Eusebius*, *Jerom*, *Augustine*. (†) *Catal. Scriptor. Ecclesiast.*

he translated the Gospel into Latin from that Copy. Who turn'd it into Greek is not certain; but it was either by St. *Matthew* himself, or by some Apostolical Person, inspired by the Holy Ghost; so that the Greek we now have, is from the same Spirit, and of the same Authority with the other. The Fathers likewise generally say that St. *Paul* writ the *Epistle to the Hebrews* in their own Tongue, and that St. *Luke* or St. *Clement* turn'd it into Greek. The contrary is held by some Moderns, particularly *Cajetan* among the Romanists, and by many of the Reformed-Way. But excepting (I say) these two Books, it is universally agreed that the whole New Testament was written in Greek; and one Reason might be, because so great a number of Jews lived among the Greeks, and used their Tongue; and therefore this part of the Bible was fitly writ in Greek, as the other was long before translated into that Tongue for the use of the Jews. For the sake of these dispersed Jews, (therefore called *the dispersed among the Gentiles*, or according to the Original, *the Dispersion of the Greeks*, John 7. 35.) who understood and spake the Greek Language, the New Testament was put forth in that Tongue. Moreover, this was the most generally received Language at that time, and therefore the fittest for the propagating the Gospel. This is a very good Argument: for tho I do not think the Jews at *Jerusalem* spake no other than the Greek Tongue among themselves, as *Isaac Vossius* confidently holds, and is therein rightly blamed and confuted by the late *French Critick*; yet I am satisfied that the Greek Tongue was universally understood, and was with the Latin * the Language

* Nunc totus Graias Latiasq; habet orbis Athenas. *Juvenal.*

guage of the Empire, and therefore was most proper for the communicating the Christian Religion to the World. * *Tully* acquaints us that in all the Roman Empire *Greek* was vulgarly understood. It is no wonder therefore that the New Testament was writ in that Tongue, and that *St. Paul* writes not only to the *Galatians*, &c. but to the *Romans* in *Greek*, for they all understood it. It was the Modish and Courtly way of Speech at *Rome*, as the *French* is now with us. Their very Women affected to learn and speak *Greek*, for which they are jeer'd by the *Satyrists*, who calls *Rome* the *Greek City*. In short, all the Eastern People spoke *Greek*, more or less, from the time that *Alexander* the Great and his Captains spread their Dominion in the East. The *Syrians*, *Egyptians*, *Persians*, and People of the Lesser *Asia*, were acquainted with that Language. The Jews of any considerable Quality understood *Greek* as well as their own Tongue: whence *Josephus*, a Jewish Priest, (or of the Priestly Stock) writ his Books in *Greek*. The Evangelists and Apostles then might well write in the same Tongue, it being so common and every where understood. Especially it is no wonder on another account, that *St. Paul* writ in *Greek*; for it was his native Tongue, he being of *Tarsus*, which was a City of *Greece*. We may then very justly look upon the *Greek* Language as the Original Text of the New Testament.

And it is generally agreed that these *Greek* Copies which we now have and use, are True and Authentick, though in some things they differ: and none are observed to oppose this but those who do it upon some Interest and Design, *i. e.* to

F 4

main-

* Græca per orbem universum leguntur. *Pro Arch. Poet.*

maintain some peculiar Opinion which they have taken up. *The Variety of Readings* should not prejudice us : much less ought we to alter the Readings of the Copies, and to substitute new ones at our pleasure. Which is the Fault of *Theodore Beza*, though on other accounts an Excellent Person, and one that hath highly deserved of the Church of God : yet he is unsufferably bold in coining new Readings of the Text. When he cannot find the Sense of a Place, he presently questions the Truth of the Copy, and produceth a new Reading ; which hath brought a great Scandal upon his Annotations on the New Testament, which otherwise are fraught with admirable Learning, and discover his profound Skill in Divine Criticism. It is certain that the Greek and Latin Manuscripts which he pretends to, are a Cheat : for questionless they would have been taken notice of in the first Ages of Christianity, if there had been any such thing. Therefore it is downright Imposture, and *Beza* was grossly deluded by it. Let us from his Miscarriage, learn to be cautious, and not to venture so boldly upon altering the Greek Copies. This is a very rash and unaccountable Undertaking, especially in a single Person, and much more when it is very usual and frequent.

To speak next both of *the Old and New Testament together*. The Authority of them is established by considering this, that though *Bellarmino* and others of the Roman Communion (who are followed by *Lewis Cappel*, and some others that go under the Name of *Protestants*) cry out that the Bible is altered and corrupted by the Negligence of the Transcribers, and that the Text is uncertain by reason of the different Readings and Variety of Translations,

tions, (which is done out of design, viz. to debase the Authority of the holy Writings, and to make Men fly to Traditions, and rest wholly in the Authority of the Church, and (I wish I might not add) thereby to undermine some of the Foundations of Religion;) yet this is certain, that the various Readings of the Old and New Testament are not so many as are pretended; and all the various Copies in Hebrew and Greek, which are found in all Nations at this Day, do agree in all material Points; and the Scriptures being translated from those Copies into many Languages, concur in the same substantial things. Again, as to those various Readings which are produced, we may justly alledg the Words of an *Excellent Man; *They are not Arguments, saith he, of the Scriptures Corruption, but of God's Providence, and of Human Industry to preserve Scripture from Corruption.* We may gather from this Diversity of Readings, that Men have been very inquisitive and careful in their comparing of Copies; but we cannot thence argue, that the Text is adulterated; yea rather we may infer that it is not: for from this comparing and vying of Copies, we come to know and be ascertain'd which is the True and Authentick one. And we may farther add, with the same excellent Author, "That it is morally impossible, since
 " our Saviour's time, and indeed for many hun-
 " dred Years before that, that the Scriptures
 " (particularly of the Old Testament) should have
 " been corrupted: for the Multitude of Copies
 " was then such, hath been since much more such,
 " and so far dispersed, that neither one Man, nor
 " one Body of Men could ever get them into their
 " hands

* Bp of Cork's Discourse of the Authority of Scripture.

" hands to corrupt them ; and if some few or many Copies had been corrupted, but not all, the sincere Number would have detected the corrupt. Again, let it be consider'd that the ancient Orthodox Writers of the Church do all cite these Scriptures as we now have them, in every thing material : Yea, that most *Hereticks* have pleaded these same Scriptures, and denied them not to be genuine. To establish us yet further, we must remember that these Writings have been openly read to the People in all their solemn Assemblies in the several Ages since Christianity began ; and they being thus constantly used, could not possibly be altered and corrupted : Besides that, all private Christians were exhorted to read and use them in their Families ; whereby they became so known and familiar, that whenever any Alteration was made, they could presently observe it. Lastly, notwithstanding the Author of a * late *Traſſate* hath brought divers Objections against the usual Tradition, that such and such Books of the Bible were wrote by the Authors whose Names they bear ; and though Mr. *Hobbs* before him had done the same, yet neither of them have effected it with any Success. This is all they have done ; they have only shewed that they are not so civil to the holy Writings as they are to the profane ones : for it is every whit as clear that the Books of the Holy Scripture were written by the Persons under whose Names they go, as that any other Writings were put out by those whose Names they bear. Nor can these Men vouchsafe to shew that Civility to these Sacred Books, which even *Jews* and *Gentiles* have done : for when both
 these

* *Traſſat. Theologico-Politic.*

these opposed these Books, you will not find that they ever questioned the *Authors*, but the *Doctrine* only. We are therefore to look upon these Men, and such as take part with them, as acting with higher Prejudice than either Jews or Heathens did; and accordingly we are to slight what they say, unless it be thus far, that from their impotent and malicious Cavils we may be further confirmed in this Perswasion, that these Books of the Old and New Testament were indeed written by those Authors, under whose Names they are now received; that these Scriptures which we now have, are the same which the Primitive Church received from the Apostles; that the Copies we have of the Bible, are not corrupted; that God hath preserved the Scriptures both of the Old and New Testament, from all considerable Change and Depravation, (his Providence not suffering any such thing;) that the Canon of Scripture which is now received, is the very same that it was at first; and (which is the Sum of all) that the Truth and Authority of it are impregnable.

It may be expected I should speak of the *Apocryphal* Books, which I have not reckoned among the *Inspired Writings*. For doing this I have good reason; for I find them excluded from the Canon of Scripture by those that are the best Judges of it, I mean the *Jews*, who were the great Keepers of the Scripture. They never took these into the number of the Books of Holy Writ, and that for these two Reasons: First, because they were not writ by the *Prophets*. The Jews believed that the Spirit of Prophecy ceased among them as soon as *Malachi* had done prophesying. They owned no Divine Inspiration after his time, and accordingly received not the *Apocryphal* Books into the Canon

of

of *Scripture*, i. e. Books Divinely inspired. What was written after *Malachi's* time, who was the last Prophet, was not Canonical, was not of Divine Authority, and therefore is not emphatically called *Scripture*. For, as *St. Paul* informs us, *All Scripture is given by Inspiration of God*, 2 Tim. 3. 16. That is the Mark and Criterion of *Scripture*. Which is back'd by *St. Peter*, 2 Pet. 1. 21. *Holy Men of God spake as they were moved by the Holy Ghost*. Now those Writings which were not by Inspiration of God, nor from the immediate Motion of the Holy Ghost, are not to be reckoned as *Holy Scripture*: and such are the *Apocryphal Writings*; they were written after the cessation of Prophecy and Divine Inspiration, and so they are not of Divine Authority, and cannot be esteemed *Canonical Scripture*. Secondly, the Jews received not the *Apocrypha* into their Canon, because it was written in Greek, not in Hebrew, as all the Canonical Books are. For God would not, they say, give them Scripture in an Unknown Tongue: The Oracles of God were to be committed to his People in the Authentick Language, which is that of the Jews. The *Apocryphal Writings* being not such, are rejected by them, and not taken into the Canon of Sacred Writ.

And as they were not received by the Jewish Church, so not by the Christian one. You cannot but observe that Christ and the Apostles, who frequently quote the Canonical Books, never quote any of the *Apocryphal* ones: which gives us to understand that they were not reputed as Inspired Writings: otherwise it is most reasonable to think that our Saviour, or his Apostles and Evangelists, would at one time or other have cited some one Passage at least out of these Books; it being their
great

great Work (as you may see) to prove the Truth of what they delivered from the holy Scriptures, which were inspired by God in former Times. They embraced all Occasions of establishing Christianity upon the Writings of the Inspired Prophets who went before: therefore if the Apocryphal Writers had been of that number, they would certainly have been quoted by them; and because they are not, it is an Argument that they are not Inspired Writers. Again, the Christian Church, which immediately succeeded that which was in the Days of Christ and the Apostles, received not these Writings as Divinely Inspired, and therefore excluded them from the Canon of Scripture. Look into the Writings of the antient Fathers of the Church, (who without doubt made it their business to search into the Canon of Scripture, and to be satisfied which were the Divinely inspired Books) and there you will see that those of the Eastern Church received only the Jews Canon of Scripture as to the Old Testament. Thus * *Origen* recites the Canonical Books of it as they are now reckoned, viz. two and twenty, after the number of the Hebrew Letters. And † *Cyril of Jerusalem* hath these express Words: “ Read these two and
“ twenty Books, but have nothing to do with the
“ Apocryphal ones. Study and meditate only on
“ these Scriptures, which we confidently read in
“ the Church. The Apostles and first Bishops were
“ true Guides, and were more wise and religious
“ than thou art; and these were the Men that delivered these Scriptures to us. Thou then being a Son of the Church, do not go beyond her
“ Bounds and Orders, but acknowledg and study
“ only

* Cited by Eusebius, Eccl. Hist. l. 6. c. 19. † Cateches. 4.

“ only the two and twenty Books of the Old Testament. And other Fathers of the Church, as *Melito* Bishop of *Sardis*, *Athanasius*, *Amphilochius*, *Epiphanius*, *Eusebius*, *Gregory Nazianzen*, *Gregory the Great*, *Basil*, *Chrysostom*, testify that these Books, and no others, of the Old Testament, which we receive now, were the Canonical Books of old, and received so by the first Christians. Those eminent Lights of the *Latin Church*, *Rufinus*, *Jerom*, *Hilary*, disown as Uncanonical the Books of *Apocrypha*. The two latter especially are very positive: * *Jerom* expressly tells us, that the Canonical Books of the Old Testament are but two and twenty, just the number of the Hebrew Alphabet, and no more; and he enumerates the particular Books which constitute the whole. He saith indeed, that some make them four and twenty, but 'tis the same Account, for they reckon *Ruth* and *Lamentations* separately. But as for the others, he saith they are not part of Inspired Scripture, and the Church doth not receive them among the Canonical Writings. So † *Hilary* gives us the just Catalogue of the Books of the Old Testament, and peremptorily affirms that there are but two and twenty Canonical Books of it in all; which are the same with the *thirty nine* according to the reckoning in our Bibles. To Fathers we might add Synods and Councils, as that antient one of *Laodicea*, conven'd *A. D.* 364. which drew up a Catalogue of the Books of Scripture, and makes mention only of these which we now receive, but leaves out the Apocryphal ones. This Canon was received afterwards, and confirmed by the

* Prolog. Galeat. Prolog. in lib. Salomonis ad Paul. & Eustoch.

† Prolog. in Psalm.

the Council of *Chalcedon*, one of the first four General Councils. And the sixth General Council, held at *Constantinople*, *A. D.* 680. expressly ratified the Decrees of that old *Laodicean* Council, and particularly this, that the Canonical Books of the Old Testament were but two and twenty. There is another Reason also, besides the Universal Suffrage of the Christian Church, why the Apocryphal Books are ejected out of the Canon, *viz.* because some things in them are false, and contrary to the Canonical Scriptures, as in *Ecclesiasticus* 46. 20. 2 *Esdras* 6. 40. and some things are vitious, as in 2 *Maccab.* 14. 42.

After all this it is easy to answer what the Romanists say on the other side. They quote the third Council of *Carthage*, which they tell us received the Apocryphal Books into the Canon. And among the Fathers, St. *Augustin*, they say, owns them: besides that two Popes, *viz.* *Innocent* the First and *Gelasius*, took those Books, which we stile Apocryphal, into the Canon. As for the Council which they alledg, it was but a Provincial one, and therefore is not to be set against those more Authentick and General Councils which I produced. Nor must that one single *Father* whom they name, stand out against that great number of Greek and Latin Fathers whom I mentioned. The Popes bear a great Name among our Adversaries, but they are but two, and must not be compared with those Councils, and that multitude of Fathers who are on our side. Or, if they lay such great stress on a Pope, I can name them one, and he one of the most eminent they ever had, *viz.* Pope *Gregory* the Great, who * declares that the Book of

Macca-

* *Exposit. in Job.* l. 19. c. 17.

Maccabees (a main Piece of the Apocryphal Writings) is no part of the Canon of Scripture. We may set this One Pope (for he is Great enough) against the other Two. Besides, their own Men are against them: the Apocryphal Books are not received as part of holy Inspired Scripture by *Isidorus, Damascen, Nicephorus, Rabanus Maurus, Hugo, Lyranus, Cajetan*, and others, who are of great Repute in the Church of *Rome*. We regard not what the pack'd Council of *Trent* hath decreed, viz. * That besides the two and twenty Books in the Hebrew Canon, those also of *Tobias, Judith, the Wisdom of Solomon, Ecclesiasticus, Maccabees, Baruch*, are to be received as Canonical; and that they are of equal Authority with the Canon of the Old and New Testament. What is this to the general Suffrage of the Primitive Councils, Fathers and Writers, who have rejected the Apocryphal Books, and received but twenty two into the Canon of Scripture belonging to the Old Testament? You see what Ground we have, no other than the *Universal Church*. We reject some Books as *Apocryphal*, because they were generally rejected by the antient Primitive Church: and we receive the rest as *Canonical*, because they were believed and owned to be so by the universal Consent of the Church. See this admirably made good in *Bishop Cousins's History of the Canon of Scripture*. Yet after all that hath been said, we count the *Apocryphal* Writings worthy to be read and perused. Tho there be some things amiss in them, yet we give great Deference and Respect to them, as containing many Historical Truths, and furnishing us with Matter of Jewish Antiquity; as likewise because there

* Sess. 4.

there are many Doctrinal and Moral Truths in them, especially in the Books of *Wisdom* and *Ecclesiasticus*. For this Reason, I say, we bear great Respect to them, and rank them next to the Holy Canon, and prefer them before all Profane Authors. This was done by the antient Fathers, who frequently alledg'd them in their Sermons and Discourses: which is one Reason (I question not) why these Apocryphal Books came to be made Canonical by some of the Church of *Rome*; namely, because they were so often quoted by the Fathers, and in some Churches read publicly. But this is no Proof of their being *Canonical*, but only lets us know that these Books were in their Kind useful and profitable, as indeed they are. Therefore St. * *Jerom* saith, the Church receives not these Books into the Canon of Scripture, though she allows them to be read. And concerning these Writings our Church saith well, (quoting St. *Jerom* for it) † *She doth read them for Example of Life, and Instruction of Manners, but yet doth not apply them to establish any Doctrine*. Which gives us an exact account of the Nature of these Books; namely, that they contain excellent Rules of Life, and are very serviceable to inform us of our Duty as to several weighty things: but they being not dictated by the Holy Ghost, as the other Books of Scripture are, they are not the infallible Standard of Divine Doctrine, and therefore are not to be applied and made use of to that purpose. This and the other Reasons before mentioned, may prevail with us to think that these Writings ought not to be numbred among the Books of Canonical Scripture.

G

And

* *Præfat. in libr. Proverb.*

† *Artic. 6.*

And thus we have argued from the *Tradition*, and the *Testimony of the Church*. And if this be done as it ought to be done, it is valid: for the Truth of the Copies, the Canonicalness of the Books, and the like, are not decidable by Scripture it self, but in the Way that all other Controversies of that nature are. As you would prove any other Book to be Authentick, so you must prove the Bible to be, viz. by sufficient and able Testimony. There is the same reason to believe the Sacred History, that there is to believe any other Historical Writings that are extant. Nay, the Testimonies on behalf of the Holy Scriptures, are more pregnant than any that are brought for other Writings. Besides all that can be said for the Sacred Volume of the Bible, which is wont to be said for other Writings, I have shewed you that there are some things peculiar to this above all others. The main thing we have insisted upon is this, that the Books of the Old and New Testament have been faithfully conveyed to us; and that they are vouched by the constant and universal Tradition both of the Jewish and Christian Church; and that these Books, and no others, are of the *Canon* of Scripture: for to be of the *Canon* of Scripture, is no other than to be owned by the Universal Church for Divinely Inspired Writings. The Church witnesseth and confirmeth the Authority of the Canonical Scriptures; for she received them as Divine, and she delivers them to us as such. Yet I do not say that the Church's Testifying these Books to be the Holy Scriptures, gives an *Absolute* and *Entire* Authority to them. A Clerk in the Parliament, or any other Court, writes down and testifies that such an Act, or Decree, or Order, was pass'd by the King, Magistrate or People; and

and he witnesseth that he hath faithfully kept these by him, and that they are the very same that at such a time were made by the foresaid Authority: but the Authority of this Act, Decree or Order, rests not in the Clerk, but wholly in the King, Magistrate or People. So the Church recordeth and keepeth the Sacred Writings of the Bible; and bears witness that they have been faithfully preserved, and that they are the Genuine Writings of those Persons whose Names are prefixed to them: but the Divine Authority of the Scriptures depends not on the Church, but on the Books and Authors themselves, namely their being Inspired. And indeed this Authority of the Scriptures cannot depend on the Church, because the Church itself depends on the Scriptures. These must be proved before the Church can pretend to be any such thing as a Church. We cannot know the Church but by the Scriptures; therefore the Scriptures must be known before the Church. It follows then that the Papists are very unreasonable and absurd in making the Ultimate Resolution of Faith to be into the Testimony and Authority of the Church. This we disown as a great Fallacy; but yet it is rational to hold that the Church's Testimony is one good Argument and Proof of the Truth of the Sacred Scripture: according to that known Saying of St. *Augustine*, *I should not believe the Gospel, if the Authority of the Church did not move me.* Not that he founds the Gospel, *i. e.* the Doctrine of Christianity, and the Truth of it, on the Testimony of the Church; as the Papists are wont to infer from these Words, and frequently quote them to this purpose. No: the Father's meaning is this, that by the Testimony and Consent of the Church he believed the Book of the Gospel to be

verily that Book which was written by the Evangelists. This is the Sense of the Place, as is plain from the Scope of it ; for he speaks there of the Copies or Writings, not the Doctrine contained in them. The good Father relies on this, that so great a number of knowing and honest Persons as the Church was made up of, did assert the Evangelical Writings to be the Writings of such as were really inspired by the Holy Ghost ; and that they were true and genuine, and not corrupted. And the whole Body of Sacred Scripture is attested by the same universal Suffrage of the Church, *i. e.* the unanimous Consent of the Apostles, and of the First Christians, and of those that immediately succeeded them ; several of which laid down their Lives to vindicate the Truth of these Writings. This is the *External Testimony* given to the Holy Scriptures. It is the general Persuasion and Attestation of the Antient Church, that these are the Scriptures of Truth ; that they were penn'd by holy Prophets and Apostles, immediately directed by the Spirit, who therefore could not err. It was usual heretofore among the Pagan Lawgivers to attribute their Laws to some Deity, tho they were of their own Invention ; intending thereby to conciliate Reverence to them, and to commend them to the People. But here is no such Cheat put upon us : God himself is really the Author of the Holy Scriptures ; these Sacred Laws come immediately from Him, they are of Divine Inspiration. There is no doubt to be made of the Divinity of the Scriptures, and consequently there is assurance of the Infallibility of them.

C H A P. III.

The Authority of the Bible manifested from the Testimonies of Enemies and Strangers, especially of Pagans. These confirm what the Old Testament saith concerning the Creation, the Production of Adam and Eve, their Fall, with the several Circumstances of it; Enoch's Translation, the Longevity of the Patriarchs, the Giants in those Times, the Universal Flood, the building of the Tower of Babel.

I Have propounded some of the chief Arguments which may induce us to believe the Truth and Certainty of the holy Writings of the Old and New Testament. I will now choose out another, for the sake chiefly of the Learned and Curious, which I purpose to enlarge upon; yea, to make the Subject of my whole ensuing Discourse. I consider then that we have in this Matter not only the Testimony of Friends, but of *Enemies and Strangers*: and it is a Maxim in the Civil Law, and vouched by all Men of Reason, that the Testimony of an Enemy is most considerable. The *Jewish* and *Christian Church*, as I have shewed already, give their Testimony to the Scriptures: but besides these Witnesses there are *Others*, there is the Attestation of Foreigners and Adversaries. These fully testify the Truth of what is delivered in the Holy Bible: we have the Approbation of *Heathen Writers* to confirm many of the things related in the *Old Testament*; and both Professed *Heathens* and *Jews* (for we must now look upon these latter as profess'd *Enemies*, when we are to speak of the

Christian Concern) attest sundry things of the *New Testament*, and vouch the Truth and Authority of them. Here then I will distinctly proceed, and first begin with the Old Testament, and let you see in several Particulars, that even the *Pagan World* gives Testimony to this Sacred Volume; that the *Gentiles* relate the very same things that this doth; that the *Great Truths*, and *Notable Histories*, *Notions* and *Practices* in the Books of the Old Testament, are to be met with in Profane Writings, but taken from these Sacred ones. The *Heathens* borrowed many of their *Rites* and *Usages* from Traditions which were founded in the Holy Scriptures. They derived many things in their Religion and Manners from these Sacred Fountains, though it is as true that they have laboured to pollute them. But I will make it clear and manifest that they fetch'd them thence; and I will abundantly prove that most of the chief things in the Old Testament have been attested both by the *Fables*, and the *Serious History* of the Pagans. There have been some High-fliers, I know, who have carried on this Notion to a ridiculous Extravagancy. Thus * *Zimmeranus* speaks of an odd † *Capuchin*, who hath vented very wild things in prosecuting this Argument, viz. that the Gentile Mysteries were taken from the True God, and from the Scriptures inspired by him. And one *Jacobus Hugó* (in his *Historia Romana*) is quoted by the same Person as very extravagant in this kind: for he holds that the *Roman Story* was a Narrative of the *History of the Gospel*. Pious *Aeneas* was St. *Peter*; and his sailing from *Troy* to *Latium*, was the Story of St. *Peter's* leaving the Chair at *Antioch*,
and

* *Analecta*, pag. 216. † *Jacob. Bolduc de Oggió Christiano*.

and going to *Rome*. *Homer* and *Virgil's* Heroick Poëms are an account of *St. Peter* and the Church, and of the Shipwrack and Misfortunes which this latter meets with in the World. *Ilium* or *Alia* is *Jerusalem*; that was the Name which *Alius Adrianus* gave it. The Acts of the Apostles, the Jewish War, and the Destruction of *Jerusalem*, are contain'd in *Homer's Iliads*; and so are the Life and Death of Christ, and the whole Gospel. He tells us that *Romulus* and *Remus* signify the Apostles *St. Peter* and *St. Paul*, the Founders of the Roman Church. And more extravagantly yet he goes on, telling us that *Diana* signifies the Holy Trinity; *Curtius* on Horse-back swallowed up in the Lake, is the Virgin *Mary*, whose Temple is seen there in the Market-place at *Rome* with this Inscription, *D. Virginis Templum à pœnis inferni liberatis*. And a great deal more of such Stuff this *Hugo* hath, which no Man of Consideration and Sense is able to bear. Indeed such wild and far-fetch'd Conceits may be justly entertain'd with Laughter and Contempt. Nor do I look upon some things which some others (of more composed Thoughts) mention as any real Testimonies given to the Scriptures. They strangely fancy an Affinity between *Scripture* and *Paganism*, between what they read in the one, and what they meet with in the other, though there be no Cognation at all. Thus the Greek Fable of *Minerva's* being the Offspring of *Jove's* Brain, took its Rise from the Doctrine of the Trinity, and the Eternal and Ineffable Generation of the Son of God, saith a * Learned Man: and *Isis* the Egyptian Goddess, is (saith he) *Ishah*, *Mulier*, or *Virgo*, i. e. the Virgin *Mary*,
G 4
from

* Casp. Peucer. de Divinat. generib.

from a Tradition among them, that a Virgin should bring forth a Son who was to be the Redeemer of the World. And I could mention others whose Names are better known, who have been too extravagant in this kind, carrying the Notion on too far, and strongly fancying every thing almost which they meet with in Pagan Story, to have some reference to, and be taken from the holy Scriptures. But I shall very industriously avoid this Vanity and Folly, and only represent to the curious and critical Reader those Passages in Pagan Writers, which with great Probability and Reason we may conclude to have been taken from the Books of the Old Testament. I shall endeavour to let you see the Sacred History of the Bible, even through the Fables and feigned Stories of the Heathens, and thereby confirm you in the belief of the Truth and Reality of that Sacred History whence they were taken.

I. To begin first where all things began, the *Creation*: this, as it is particularly described in the first Chapter of *Genesis*, is plainly to be found in Pagan Authors, who without doubt had it from this first Entrance of the Scripture. For though a Man by the Light of Nature may know that the World had a Beginning, yet this particular way of its beginning, as 'tis there set down, could not be attained to but by Divine Revelation: wherefore it is rationally to be asserted that the Pagans took this Notion from God's Revealed Will in Scripture; and at the same time they do hereby attest the Truth of that holy Book. The general Opinion of the antient Gentiles was, that the World was made out of a preceding *Chaos*, which they represent to be a rude, disordered, and indigested

gested Mass of Matter, reduced to no Shape and Form. *Sanconiathon*, the Phœnician Historian, so much prais'd by *Porphyrius*, the Philosopher in * *Eusebius*, makes mention of this *Chaos*, as the Source of all things, in his Fragments of *Phœnician Theology*. The antient Poet *Orpheus* held that this *Chaos* was the first Principle of all things. And † *Hesiod* agrees with him, affirming that the *Chaos* was that out of which all Bodies were made.

Ἡ τοι μὲν πρῶτις χάος γένετ', αὐτὰρ ἔπειτα
Γαῖ' ἐυρύστερνον, &c.

It is described by || *Ovid* after this manner ;

*Ante mare & terras, & quod tegit omnia Cælum,
Unus erat toto naturæ vultus in orbe,
Quem dixere Chaos, &c.*

Where in forty or fifty pair of good smooth Verses, he most excellently describes the Origine of all things, and makes the very *Chaos* beautiful. This is the same with *Hyle*, the first original Matter of all things, the Poets *Demogorgon*, which was borrowed from the shapeless Lump of the *Chaos*. And in the Phœnician Language we may find it in the very sound of the words *Thoth* and *Bau*, which are but a small Variation from *Tobu* and *Bobu* in the Hebrew Text, the same with *Chaos* among the Greeks and Latins. This is founded on those Words of *Moses*, Gen. 1. 2. *The Earth was without form, and void ; and Darknefs was on the face of the Deep.* This dark and formless Heap of *Water and Earth*

* Præpar. Evang. l. 1. c. 5.

† Theogon.

|| Metamorph. lib. 1.

Earth mingled together, contain'd in it the first Elements of all things that were made afterwards: hence sprang the World as it is now shaped and modelled. From this Account which *Moses* gives here of the Creation, the old Pagan Theologers, i. e. the Poets, made the *Ocean* to be the Original of all Generation; which is no other than this, (if you give the plain meaning of it) that that moist and fluid Matter gave beginning to all Bodies that are. *Orpheus* own'd this Hypothesis, calling the *Ocean* the Parent of all things, in one of his Hymns: and out of some other Pieces of his Works, the same might be proved. *Homer* did the like, asserting the *Ocean* to be the Antientest of the Gods:

Ὠκεανόν τε θεῶν γένεσιν ἔχοντα πάντας τινούρι.

And again, ————— πτόλιμοιο ῥέεθρα
Ὠκεανῆ, ὅσπερ γένεσις πάντεσσι τίτυκται. *Iliad*. ξ.

On which Words the Scholiast gives this Reason, ἐπεὶ πρῶτον στοιχεῖον, &c. i. e. *Water* was held to be the first Element, and from that the other three sprang. Which Opinion is taken from the Scripture-account of the first Principles of the World, viz. from *Moses's* making the dark Deep or *Water* to be the Production of the first Day, and consequently to be the Source of all things that were framed afterwards. Hence it was that some of the *Stoicks* held the *Chaos* to be no other than *Water*, as *Philo* informs us. * They think (saith he) that *Water* and the *Chaos* being the same, this latter hath its

Deno-

* Ταῦτ' δὲ Σπινάων ἐννοεῖ τὸ ὕδωρ ἀπὸ τοῦ ὅσιν τένομα παρὰ τοῖς ῥωμαίοις. De mundi Incorruptib.

Denomination from $\chi\lambda\omicron\varsigma$, which signifies flowing or pouring out. Hence * *Seneca* declares it to be the Opinion of this Sect of Philosophers, that *Water* is the first Principle of all things. The Scholiast upon *Pindar*, thinks that his ἄριστον μὲν ὕδωρ alludes to this antient Opinion; but I can't say any thing in defence of that. We are certain that the former Quotations are very plain and to the purpose: and now I will bring another as considerable as any, viz. of *Thales*, the Founder of the Ionick Philosophy, and one of the first that made Disquisitions on Nature: he expressly maintain'd that all things were produc'd of Water, as † *Diogenes Laertius*, *Tully*, and others relate of him. Especially the Words of this latter concerning him are remarkable, || *Thales affirm'd* (saith he) *that Water was the beginning of Things, and that God was that Mind which made all things of Water.* Which seems more particularly and signally to refer to what *Moses* saith, speaking of the first Original of the Universe, that *the Spirit of God moved on the Face of the Waters*, Gen. 1. 2. giving us to understand that Water and Slime were the Material Cause and First Principle of all things, and that God was that Spirit or Mind who made the World out of those first Waters. And the Barbarick as well as Greek Philosophers held this, witness the *Brachmans* among the Indians; as *Strabo* quoted by *Philo* saith. And the (*) *Egyptians* thought so too, and therefore worshipp'd this Element, as that Learned Jew observeth. *Helmont* (as

* Nat. Quæst. l. 3. c. 13. † In Thalete. || Aqua dixit esse initium rerum, Deum autem eam Mentem quæ ex aqua cuncta fingeret. *De Nat. Deorum*, l. 1. c. 25. (*) Τὸ ὕδωρ ἀρχὴν τῶν ὅλων γενέσθαι εἶναι νομίζοντες. *De vitâ Mosis*.

(as well as *Thales* and other Philosophers of old) patronizes this Opinion, maintaining that all Bodies are from one Element; they are materially simple Water disguised into various Forms by the Plastick Virtue of their Seeds. And an * Honorable Person of late hath amas'd several things together for the maintaining this Hypothesis, and to let the World see what may be said for it, though he is not peremptory himself. This without doubt the Antients borrowed from the *Mosaical History* of the World, which acquaints us that at the first Creation † all things were contain'd in Water, and lay brooding there two days together; and accordingly it makes *Water* to be the primitive Matter or Vehicle of the Universe.

To the *Chaos* and *Water* the Antients added another concurrent Principle, namely *Night*. That the World had its Beginning from *Night* and *Chaos*, was an universal Tradition of the Pagans, not only *Poets*, as || *Orpheus*, *Linus*, *Hesiod*, *Homer* and others, who frequently talk of *Chaos* and *Night*, or *Erebus*, and tell us that all things were begotten by them; but *Philosophers* also, (if we must distinguish between *these* and the *Poets*, who were *Philosophers* too) as *Epicharmus*, *Thales*, *Plato*, and all the Greek Theologizers, who speak of those Two as the Original of all things in the World. ||| *Aristotle* relates, that the Persons skill'd in antient Theology, believed *all things were made of Night*. Which questionless is of *Mosaick* Extraction, and sprang first from those words in *Gen.* 1. 2. *Darkness was on the Face of the Deep*. The *Deep* is their *Chaos*, and the *Darkness* is their *Night* or *Erebus*; for the known

* Robert Boyle Esq. † Gen. 1. 2, 6, 9. || Νύξ νύκτας
 ‡ Hymn. ||| Metaphys. l. 14. c. 6.

known and usual Signification of * *Erebo* is *Caligo*, Darknes. Or perhaps this may be borrowed from [*Ereb*] *Vespera*, the *Evening*, mentioned in *Gen.* 1. 5. as the first Beginning of Time from the Creation: whence the old Notion of * *Aether* and *Day* being begot by the *Night*. And hence the Pagans, who had seen something of these Writings, came to have this Sentiment, that *Night* and *Darkness* were the first Principles of the World. This is the same with what *Moses* here delivers, only 'tis express'd in different Terms.

And so as to what is said in the *Mosaick* History concerning † *God's* orderly dividing, separating, and digesting of this confused Chaos and dark Mass, the Old Philosophers have agreed to this likewise. *Anaxagoras* is reckon'd commonly in the number of the antient Atheists, but he little deserved that Name; for (as *Plutarch* saith of him) || he was the first that denied Fortune or Fate to be the Cause or Principle of the fair Order and Harmony of the Universe, and first set up a Pure and Immixt Spirit or Mind, who separated the homogeneous Parts from the whole Mass and confused Mixture of things. And *Diogenes Laertius* gives these as his very Words, (*) *All things were in a heap and jumble at first: afterwards came the Eternal Mind, and disposed and ordered them in an excellent Manner.* This *Aristotle* meant, when he said, that (†) in infinite Matter a Mind or Intelligence produced Motion, and separated the Parts: which Mind is called by
Simpli-

* Νυκτός δ' αὖτ' Αἰθέρος τε καὶ ἡμῶν ἐξεγένοντο. *Hesiod.*
Theogon. † *Gen.* 1. 4, 6, 7. || Πρῶτον τῆς ὅλης ἐκείνης
 οὐσίας ἀνάγκη διακοσμήσεως ἀρχὴν, ἀλλὰ οὐκ ἐπέσπευσε κατασκευάσαι
 καὶ ἀκρῶν, &c. (*) Πάντα χεῖματα ἦν ἐμὲ· εἴτα νῦν ἐλ-
 θὼν αὐτὰ διεκόσμησεν. *In Anaxag.* (†) *Lib.* 8. φυσικῆς ἀκρί-
 ατως.

Simplicius on the Place, *κοσμοποιὸς* vñs, that Infinite Mind which made the World. So * *Tully* asserts that those Particles of infinite Matter which were alike in themselves, and were very small and subtile, and at first very confused, were afterwards brought into Order by the Divine Mind. This was the Work of God in the *Creation*. Now I ask, whence had they this Notion concerning the Origine of the World? It is not a Principle in Philosophy; therefore they had it somewhere else, which is the thing I am proving. These Speculations and Theories concerning the Rise of the World, were not their own, but were Traditional Principles, *i. e.* they received them from the Antients, and these had them conveyed to them from the Bible. Their Philosophizing in this Matter was from that Divine Penman *Moses*; the Sum of which was this, that God first of all produced a *Chaos*, *i. e.* the rude Beginnings of *Earth*, swallowed up and even overwhelmed with the *Watry Abyss*; out of which *dark*, confused and indigested Materials he made all things both in Heaven and Earth as out of the first Matter, which by a Divine Skill and Power he separated and divided, till it arose to this excellent and compleat Frame wherein it appears at this day. Thus the antient Philosophy of the Gentiles was borrowed from *Moses's* Description of the Creation; thus the Writings of the first Heathen Philosophers bear witness to the first and antientest Penmen of the Old Testament. And if you ask, how the Pagans came by this Information from the Holy Wri-

* *Materia infinita particulas similes inter se, & minutas, primum confusas, postea in ordinem adductas à Mente Divina.*
Tusc. Quest. l. 4.

Writings? be pleased to stay but till we come towards the Close of this Discourse, and then I hope I shall give you a good and satisfactory Account of this Question, and let you see by what means the Pagan Writers arrived to a Knowledg (though indeed dark and obscure) not only of these Particulars already named, but of a great number more which I shall now proceed to add.

II. *The Production of Adam and Eve* is attested by the same Persons. That the First Man was made of the *Earth*, or the Clay of the Ground, is delivered by the most Authentick Authors among them. I will not insist upon the constant Opinion and Perswasion of the *Athenians*, who held they were sprung from the Ground they lived on, and were not descended from other Nations: Which perhaps arose, first, from the Tradition concerning the making the first Man out of the Earth. *Plato*, and several good antient * Authors, testify that this People of *Greece* held themselves to be *Αὐτόχθονες*, i. e. born of the Earth: and in memory of this they wore Golden Grasshoppers, and were called from those Animals *Tettigophori*, because this sort of Creatures is thought and believed to have its Rise from the Earth. And there were said to be not only in *Attica*, but in *Thessaly* and *Arcadia*, some of these *Autochthones*, People that were begot out of the Soil. Yea, the old *Britains*, our Ancestors, were said to be such, as *Diodorus* the Sicilian and *Cæsar* tell us, nay seem to believe. They were *Aborigines*, i. e. they had their Original from the very Ground they lived on. Which Notion,

* *Demosthenes* in *Epitaph*, *Isocrates* in *Panegyri*. *Cic.* *Orat.* pro *Flacco*.

Notion, as I conceive, was either from the *Giants*, called *Sons of the Earth*, or from *Adam* and *Eve*, who we are certain were formed out of the *Earth*. These were the true *Αὐτόχθονες*, the antient *Aborigines*, born from their own Soil; the *Earth* was their Parent. This Terrestrial Extraction of the First Man is mentioned in * several Places by *Plato*. And *Empedocles* (as *Censorinus* tells us) and *Zeno Eleates* (as † *Laertius* relates) held the same. There is a Passage in *Cornelius Tacitus*, which I am perswaded refers to this; for speaking of the Original of the *Germans*, he saith 'tis recorded in their antient Annals and Monuments, which are in Verse, that || *the God Tuit, and his Son Mannus, born of the Earth, were the Founders of that Nation.* *Tuit*, or *Tbuet*, is the same with *Θεός*: *Mannus*, or *Man*, is *Adam* the first Man, (for *Man* in the German Language is *Vir*) who was the *Son of God*; and the reason is here given, because he was made by him out of the *Earth*; (for I conceive there is a Transposition in the Words, *i. e. et* should be placed before *terrâ editum*; which Words belong to the next, *viz. filium Mannum.*) Hence it appears that this Notion of Man's Original from the *Earth* was among the old *Germans*. who derived it first from the *Mosaick Records*. I will at present omit several Quotations out of the *Greek Poets*, who were the first Divines and Philosophers among the *Pagans*, (as *Orpheus*, *Hesiod*, *Homer*) who testify this very thing. From these the *Latins* borrowed it, as *Juvenal*, who speaking of the first and

* In his *Protagoras*, *Critias*, *Menexenus*, *Politicicks*. † *Γένεσιν ἀνθρώπων ἐν γῆς εἶναι*. In *Zen.* || *Celebrant carminibus antiquis (quod unum apud illos memoriae & annalium genus est) Tuitonem deum, terrâ editum & filium Mannum originem gentis conditoresque.* *De morib. Germ.*

and antientest People of the World, describes their Original thus ;

Compositiq; luto, nullos habuere Parentes.

Which Words are a plain Reference to *Adam's* being made of Clay, or Earth. But *Ovid*, who was well acquainted with all the antient Notions of the Gentiles, is more clear and open, and * relates the chief Passages in the *Mosaick* Story concerning the Original of the World, and that in Words coming as near to *Moses* as may be. In the close he tells how *Man* was made after the Creation of all other things :

*Sanctius bis animal, mentisq; capacius altæ,
Deerat adhuc, & quod dominari in cætera posset ;
Natus homo est.*

This is *Moses* exactly. *Deerat adhuc* answers to *Gen. 2. 5.* [there was not a *Man*.] *Quod dominari in cætera posset*, is the same with what we read in *Gen. 1. 26, 28.* that *Man* was made to have Dominion over the Fish of the Sea, and over the Fowl of the Air, and over every living thing that moveth on the Earth. Here are two of the chief things which are delivered in the beginning of that Sacred History in *Genesis*, viz. that *Man* was made last of all, and to have Rule and Dominion over all the Creatures. *Sanctius animal* excellently expresses that *Man* was made for Religion ; *ἅγιον τὸ πνεῦμα*, as † *Plato* calls him : or, he is stiled *Holy*, because made after God's Likeness ; which follows presently after,

H

Finxit

* *Metamorph. lib. 1.*

† In *Timæo.*

Finxit in effigiem moderantum cuncta Deorum.

The word *finxit* here is the proper Version of the Hebrew [*Fitzer*] which is used in *Gen. 2. 7. The Lord God formed Man.* *Deorum* answers to *Elohim* in the plural Number; and so *Moses* introduceth God speaking, *Let Us make Man*, *Us* in the plural. *In effigiem Deorum*, is the true Translation of *בְּצֶלְמֵ אֱלֹהִים* in the Image of God, in which Man is said to be created, *Gen. 1. 27.* So that there is another grand Truth which the Pagans took from the Holy Writings, viz. that God created Man after his Likeness, or in his own Image, *Gen. 1. 26, 27.*

Thus you see this Interpreter of the antient Theology agrees with *Moses*: yea, it is evident, without any fanciful straining, that he not only took the Things themselves, but the very Words and Expressions from the Divine Writings. *Ovid* applies and attributes this Formation of Man to *Prometheus*, the Name certainly of the Wise God; for *Προμηθεύς* with the Greeks (from whom he borrowed this) is *Sapiens*, *Providens*, *Sagax*. And this *Prometheus* formed Men of Clay, which agrees with the Formation of *Adam* recorded by the Inspired Writer. Wherefore both * *Tertullian* and † *Lactantius* think it reasonable to believe that this first Formation and Origine of Man's Body, which the fabulous Poets speak of, was transmitted from the sacred and inspired Verity; and that the thing

* *Ipsum corpus nostrum quod de limo figulatum, etiam ad fabulas nationum Veritas transmisit; utrumque originis Elementum confiteretur. De carne Christi.* † *De hominis fitione Poeta quoque, quamvis corruptè, tamen non aliter tradiderunt, nempe hominem de luto à Prometheo factum esse dixerunt: res eos non fecellit, sed nomen artificis. Institut. 1. 2.*

is the same in both, though disguised by the Poets in other Words and Names. And when *Ovid* adds, that *he took Fire from Heaven to animate his lumpish Clay*, you must pardon this innocent Addition; for, as you shall observe all along, it is the way of these Men to put in something of their own, to disguise the Sacred Stories with their own Inventions and Fables: though truly here we are not able to interpret this very appositely, and to applaud the Poet, who knew that dull and inert Matter could not actuate and enliven it self, but that there was need of some Heavenly and Divine Principle to set it on work, some active Ray of Life from above to inspire it: And what is this but *the Breath of Life* mentioned in *Gen. 2. 7.* by which Man's Body was enlivened and invigorated? for when it is said there, that *God formed Man out of the Earth*, it is immediately added, *He breathed into his Nostrils the Breath of Life, and Man became a living Soul.* From which manner of Expression, *Nismath bajim*, and that other in *Gen. 1. 22. Nismath ruach bajim*, the *Breath of the Spirit of Life*, the antient Sages among the Gentiles (who were no strangers to this and other Texts, as I shall shew afterwards) derived two Notions: the first whereof was this, that the Soul is *Breath*, and accordingly in Greek and Latin it hath its * Names from *breathing*. This נִשְׁמַת חַיִּים, this *Spiraculum vitæ*, (as the Vulgar Latin renders it) by which Man's Body was inspired, was the occasion, I guess, of these Denominations of the Soul from *Breath*, *Wind* or *Air*: and that of the Poet, *Divina particula auræ*, (which is spoken of the Soul)

H 2

seems

* πνεῦμα, à πνέειν : spiritus, à spirando : animus & anima, ἀνεμῶ, ventus.

seems to refer to this. Another Notion which they derived from this metaphorical Expression of *Breathing* or *Afflation*, was, that the Soul, the Rational Soul of Man, is a part of God: for as Breath is something that comes from within a Man, so Souls (that are set forth by Breath) are the Emanations of God; they come from him, and are Parts of him. The Soul, say the Platonists, * is not only the Work of God, but a Portion of him, Which it is likely was Plato's meaning, when he said the † Soul is a sharer of the Nature of God. But this was more especially the Stoicks apprehension of Humane Souls; they are (saith the Royal Philosophy) || a Part, a Piece, an Effluviū of the Godhead. With whom Ariana agrees, telling us that (*) our Souls are so linked to God, that they are Particles of him, and as 'twere pluck'd from him. But he is very extravagant When he adds in pursuance of this, that as to our Souls, We are not inferior to, or less than God himself. (†) Epictetus himself; and (||) Seneca, pronounce the Soul to be a Piece, a Part of the Divine Essence. Cicero speaks like one of this Sect, (as he frequently doth) when he saith, [*] our Souls are taken out and pluck'd off from the Nature of God, and are certain Segments of the Divine Mind. And because it was held by some Philosophers, that some of the

Inferi-

* Ἡ δὲ ψυχὴ οὐ ἔργον ἐστὶ τοῦ θεοῦ μόνον, ἀλλὰ καὶ μέρος. Plutarch. Platon. Quæst. † Θεὸς κοινὸν φύσιον. In Phædone. || Θεὸς ἀπόσπαστος, τὸ διδόναι ἀποσπάσματος, τὸ δὲ κόσμον διοικεῖν ἀπόρροια. Antonin. ἥ ἐκείνου. (*) Ἡ ψυχὴ μὲν ἑπὶ τοὺς εἰσὶν ἐνδεσμεύεται καὶ συναρτῆται τοῦ θεοῦ, ἀπὸ τοῦ θεοῦ ὡς μέρος, καὶ ἀποσπασματα. Lib. 1. cap. 14. (†) Τὸ θεὸς μέρος. (||) Dei pars. Epist. 92. [*] A naturā divinā hæreticos animos & delibatos habemus. — Humanus animus secretus est ex mente divinā. Tusc. lib. 3.

Inferiour Animals, as Bees, had Souls resembling those of Men, therefore they asserted that they likewise * were parts of the Divinity. All this comes (if I mistake not) from that forenamed Passage in *Moses's* History concerning the Production of Man, *God breathed into him the Breath of Life*: which was interpreted as if humane Souls were partial Effluxes or Aporrhæas of the Divine Essence it self.

The making of *Eve* out of *Adam*, was also obscurely intimated in what *Plato* saith in his *Symposium*, namely, that the first Man was ἀνδρόγυνος, a Mixture of both Sexes. Which Fable of his was from the Jewish Tradition, that the first Man was made an *Hermaphrodite*; that he had two Bodies join'd together, one of a Male, another of a Female; and that God afterwards split him into two distinct Bodies, whence arose Man and Woman. If the Jewish Rabbies (who were better acquainted with Scripture) talk'd after this dotting rate, *Plato* may well be excused, who perhaps had it only on Tradition, and had not the Means to correct his Mistakes which they had. But this is plain, that this Fable is a Corruption of the Sacred Story, which speaking of our First Parents, saith, † *God called their Name Adam*; as if their having but One Name, signified they were but One Person: and again in the same Verse, *Male and Female created he them*; as if the first Man, who is spoken of in the Verse immediately foregoing, consisted of a double Sex. But it is evident that the Words relate to both; and the reason why the Name *Adam* is given to both, is because they

H 3

were

* *Esse apibus partem divinæ mentis.* — *Virg. Georg.*

† *Gen. 5. 2.*

were both of them from the *Earth*, one immediately, the other remotely : but afterwards we read that they had distinct Names, *Adam* being appropriated to the Man, and *Eve* to the Woman. And this ridiculous Fable which *Plato* had pick'd up, might be occasioned likewise from a misunderstanding of that Text, * *God took one of the Man's Ribs, and out of it made he a Woman.* Because the Woman was formed out of the Man's Side, they inferr'd that *Adam* was at first both Man and Woman, and that the Woman at her first Make stuck to his Side. Which is a gross mistaking of the Text, but confirms the Truth and Antiquity of that Book of *Moses*, which assures us of *Eve's* Formation out of *Adam*, which was the thing that gave rise to this erroneous Tradition.

May we not think that *Adam's* Dominion over the *Beasts*, which was accompanied with his Calling them, and giving them Names, was the Foundation of what the Poets talk of *Orpheus's* drawing the *Beasts* after him, and making them Tame, and causing them to stand still, and as it were answer to their Names? Or else it was a Representation of the *Beasts* and all sorts of Animals coming into the *Ark* at *Noah's* Call, which is a Confirmation of another known Passage in the Mosaick Writings. But I am not positive here, and in some such-like Passages which occur in the Poets : tho in others I shall heap up several plain and evident Circumstances, sufficient to convince the Reader that they have reference to something spoken of in Scripture. As to *Adam's* giving of Names to all things, mentioned *Gen. 2. 19.* it appears that *Plato*

was

was not a stranger to it ; for in his * *Cratylus*, where it is disputed whether Words signify by Institution or from Nature, he first denies the Language of his Grecians to have been the Original one, (as in † another place he calls his Countrey-men the Greeks, *Youths and Striplings of yesterday*, and consequently their Language was not the antientest) and then he hints that *Hebrew* was the Original Tongue ; which is meant by what is said, *Gen. 11. 1.* that *the whole Earth was of one Language, and of one Speech.* And though he conceals the Name of the *Jews* or *Hebrews*, yet when he expressly affirms in this *Dialogue*, that the right Doctrine of *Names*, and their Interpretation, are to be fetch'd from the || *Barbarians*, as the more antient, we are not to doubt that he means the *Jews* or *Hebrews* : for all agree that they were call'd *Barbarians* by the Greeks (as these were so by them.) And hence I gather that *Plato* and other Heathens knew, and perhaps had read, that *Adam* gave *Names*, proper and significant *Names*, to all *Creatures* ; which *Moses* particularly makes mention of, and must be the very thing that is here meant by *Plato*, when he acknowledgeth that the true *Ety-mologies* of Things, and the Interpretation of *Names*, are to be derived from the *Barbarians*.

The *First and Innocent State of Man* (and that with some of the Circumstances of it which could be known only from the Book of *Moses*) is spoken of by the antient Writers among the Heathens. Thus you will find that (*) *Hesiod* gives us an admirable Description of it. In *Plato's Atlantis*, or *Critias*, are plainly to be seen the Footsteps of

H 4

the

* Or, Περὶ ὀνομάτων ἀρτιότητος. † In *Timæo*. || *Εἰς*
τὴν ἡμῶν ἀρχαίωτες βαλόμενοι. (*) *Ἑγὼ, κ. ἄλλοι.* v. 108, &c.

the Old and Primeve State of Man, when the *θεός* (as he saith) prevail'd, when the Divine and Heavenly Nature was not corrupted by the Fall. And in his *Politicks* (where he likewise speaks of the Primitive and Pure State of Man) he tells us, that in those first Times Man got his Living without Trouble and Labour, that he fed only on the Fruits of the Earth, and that Nakedness was one Attendant of that first and Golden Age of the World, alluding to *Gen. 2. 25. They were both naked, the Man and his Wife.* So an * Antient Writer acquaints us, that the Egyptians find in their old Writings, that the first Men and Women went naked, which is according to what's read in that place. In the *Sibylline Verses*, which are borrow'd from the Scripture, the same Allegories and Descriptions are used in setting forth the happy Age of Man, that you find used in that holy Book. So the Happiness of *Paradise* is obliquely described by † *Homer*, and the Felicity of the First Age by ‖ *Virgil*. And without question the Blessed State of *Paradise* is referr'd to by (*) *Ovid* in his description of the *Golden Age*, or *Saturn's Reign*. There we may see represented the Simplicity and Innocency of our First Parents, the Peace and Tranquillity, the Contentment and Satisfaction which were peculiar to the State of Integrity. *Paradise* it self, the Seat of this Happiness, seems to have been known by the antient Pagans: for it is probable their Writers understand this, when they tell us of the *Elysian Fields*; for *Gardens* (such as was *Paradise*) and *pleasant Fields* are the same with them. These you may see described by *Plato* in his

* Diodor. Sic. l. 1. † Odyss. 10. ‖ Georg. lib. 1. *Æneid.* 8. (*) *Metamorph. lib. 1.*

his *Phædo*, where he tells us that they are blessed with a mild and gentle Air, pleasant Streams, a constant Spring, fragrant Flowers and Fruits ever growing. Of these *Virgil* speaks in his sixth *Æneid*. And they are the same with the *Fortunate Islands* which the Greeks write of, a Place of extraordinary Delight, and where none but Good and Vertuous Men inhabit. Or, if we must parallel it with a *Garden* so expressly call'd, we have *Alcinous* his *Garden*, or *Orchard*, in * *Homer*; which was taken from the description of *Paradise*, saith *Justin Martyr* in his Oration against the Gentiles. Or, the *Garden of Adonis*, which is so celebrated, may refer to that of *Eden*, and is easily derived from it. Or, † the *Garden of Jupiter*, in *Plato's* *Symposiacks*, may ænigmatically refer (as that Learned Father *Origen* deemeth) to that of *Paradise*. So likewise may the pleasant *Orchards* of the *Hesperides*, in which were Trees that bore Golden Apples: and it may be some confirmation of this Notion, that near the Fountain of the River *Tigris* (on which *Paradise* was seated) we read of a Place that bears the Name of *Hispereitis* and *Hispexatis*. It is not unlikely that these diverse *Gardens* were transplanted from that in *Eden*. It is not unlikely that some or all of these Greek Fables were founded in Truth, and arose from what the Inspired Book tells us, that God placed Man in a Garden, the Garden of *Eden*, which signifies Pleasure or Delight: for it is added, that here grew every Tree that is pleasant to the Sight, and good for Food, *Gen. 2. 9.* And as this Garden was the Platform of those before mentioned, so the Tree of Life in this Garden gave rise to the Poets *Nectar* and *Ambrosia*,

* *Odyss. 11.*

† *Διὸς κήπος.*

brofia, which are no other than the Food and Repast of these Earthly Gods, these Divine Creatures that inhabit here. The former of these (according to * one Derivation of it) made the Drinkers of it ever youthful: and † another Etymology speaks this Drink to be such as suffers them not to Die. These were the very Blessings of the *Tree of Life*; it had a property to keep off Old Age, and to preserve Man's Life a long time. The latter, namely || *Ambrosia*, had the same Virtue; it was said to keep those that ate it, free from Mortality. This therefore, no less than the other, seems to refer to, and be borrowed from the *Tree of Life*, which should have made the Eaters of it Immortal, and secured them in a State of Blessedness for ever. Thus the Production of Man, and sundry things referring to his Blessed State in Innocency, which are found in the Writings of the Heathens, were taken from the Sacred Fountains: and consequently the Writings of these Heathens do in some measure attest and confirm to us the Truth and Certainty of the Holy Scriptures.

III. *The Fall of Adam*, and the several particular things relating to it, are to be found in these Pagan Records. First, the Forerunner of it, viz. the Degeneracy of the Angels, is plainly spoken of by that Antient Philosopher *Empedocles*, as (*) *Plutarch* relates; for whom else could he mean by his *Demons*, to whom he gives the Name of *Ὀυρανόπελεις* (*Heaven-fallen Creatures*) than these Apostate Spirits, who were thrust down from the
Regions

* Νεκταρ, qu. νέκταρ, τὸ νέος ποιεῖν τὰς πίνοντας. Suidas.
† Ἄ νὺ & ἄλκυον. || Qu. Ἀλκυον. (*) Devitand. arc alien.

Regions of Happiness above, and became *Devils* by their own voluntary opposing of God, and declining his Government? Next, we have good Records among the Pagans of the Fall it self of *Adam* and *Eve*, especially of the latter, because she was *first* and most eminent in the *Transgression*, (as the Apostle speaks) and was the cause of the Man's defection from his Duty. She is represented by * *Homer's Ate*, whom incensed *Jupiter* thrust down from Heaven, threatening that she should never be restored to that Place again. Though some have thought that this might refer to the *Apostate Angels* (of whom before), because it is common with the Poets to imply Many when they mention but One Person; and so here, though One be said to be cast down from Heaven, yet it may intimate to us the Fall of all the cursed Crew of Wicked Angels. But it is more natural, I think, to apply this Story (it being of the Female Sex) to our Grandmother *Eve*: for what the Poets tell us of *Ate*, viz. that she was the first-born Daughter of *Jupiter*, and that she was that pernicious Woman that brought Mischiefe on the whole Race of Man, exactly agrees to her, so that there is no need of explaining it. It is not to be doubted that our first Parent *Eve* was also meant by *Pandora*, whom *Hesiod* and others of the Antients mention, acquainting us, that out of her deadly Box which she gave to *Epimetheus*, flew all Evil into the World, and thereby she became the Original of all the miserable Occurrences that happen to Humane Kind. *Eve* was this *Pandora* who gave that fatal Gift of the Fruit of the Tree unto her Husband, as it is express'd in *Gen. 3. 6.* and he himself afterwards
with

* *Iliad. I.*

with unspeakable Regret, and too late an Insight into his Condition, (whence he justly merits the Title of *Epimetheus*) repeats the same, *She gave me of it*, ver. 13. and with it imparted all Evil to Mankind. Wherefore from that Unhappy Gift, and from her *General Bestowing* of all Evils on the World, she had the Name of *Pandora* among the first Greek Poets, who had arriv'd to some notice of this Unfortunate Woman's Miscarriage, and had from the Inspired Writings learn'd, that from her sprang all the Miseries and Calamities of this Life, and even Death it self.

As for *Original Sin*, the early Corruption and Depravation of Man's Nature, which was the Fruit of our first Parents Transgression, we cannot but observe that it is taken notice of by the Gentiles of old; who call it the * *Congenite Sin*, the † *Domestick Evil of Mankind*, the || *Natural Repugnancy of Man's Temper to Reason*: and some Pythagoreans, quoted by *Jamblicus*, stile it a ||| *Mischievous, a Mortal kind of Life, a many-headed Beast, &c.* The Moralists are full of such Notions, and complain of the Infirmary of Nature, that it is very much vitiated and hurt; that the Fountains are polluted, the Springs defiled; and that Man is propense to all Evil, and averse to what is good and vertuous. The Greek and Roman Philosophers do all complain of the low and degenerate Condition of Man: but this is chiefly done by the best of them, as the Stoicks and Platonists. *Seneca* (to mention no other of the first of these) frequently in his Epistles and other Discourses, acknowledges,

* Σύμφυτον τὸ ἀμαρτάνειν ἀνθρώποις. Sopater. † Οἰκίον κακόν. Hierocl. || Τὶ πεφυκὸς ἀντιβαῖνον τῷ λόγῳ. Aristot. ||| Οὐνητόν τι ζωῆς εἶδος, πολυκέφαλον θηρίον.

knowledges, and sadly reflects upon the Lapse of Man's Nature. And as for the other Sect of Philosophers, they abundantly lament this degenerate State of Man. * Three of them especially talk most passionately and feelingly of the Defect of a former Innocency, of the Departure of Souls from God; of the strong Propensities of Humane Nature to Evil, by a detrusion into terrestrial Bodies. I speak not this, as if I did not think they might partly have these Notions from the inward Sense they had of this Innate Evil; but from what I have suggested, (and shall afterwards) it seems probable to me that there was a Tradition among them concerning the First Cause and Author of this Evil. † Plato himself speaks very sensibly of this Loss of the first State of Purity and Happiness; and relates the Defection of Man from his Primitive Condition, from whence ‖ he saith flowed all Mischiefs into the World. And I propound it to be thought of, whether his Doctrine of *Præexistence* was not a way used by him to disguise the *Fall of Man*. This Philosopher held that Mens Souls were created Happy, and that afterwards they Apostatized; for which they were ever after imprisoned in Bodies. Now this I say, that from *Moses's* Writings (with which he was acquainted) he might learn the Story of Man's Fall, and then wrapp'd it up in this obscure manner, which was a usual way with him, as his Writings shew. It was (as I conceive) his knowledg of the Apostacy of our first Parents, that gave rise to his Doctrine of the *Præexistence* of Souls: That is the thing which is couched in this Ingenious Hypothesis of his, which

* Porphyrius de Abstin. Simplicius in Epictet. Hierocles in Pythag. Carm. † In Politic. ‖ In Atlantis.

which afterwards so prevail'd among those of his Sect. The meaning of his Opinion is, that Mankind was fallen, and their Souls were become degenerate, and that they were punish'd for what *Adam* their Representative did long ago.

If we enquire further, we shall find that the Gentile World was not ignorant of the several *Circumstances* of Man's Fall; as first, that it was by the *Devil's* means. It was an antient Tradition among the Pagans, that a sort of Malignant Spirits, Malicious Dæmons, envied Mens Happiness, and did what they could to molest them, and to hinder them of Felicity. The Pythagorean and Platonick Philosophers speak often of these Envious and Mischievous Spirits; the Original of which we can conceive to be no other than what *Moses's* History saith of the *Devil's* tempting our first Parents, *Gen. 3. 1, &c.* This is couched in another Opinion which prevail'd among some of the Pagans, *viz.* the Notion of Two Principles, the one the Cause of all Good, the other of all Evil. θεός and δαίμων they were stiled by the Manichees, who had it from *Manes* their Founder, a Persian; and he received this Opinion from his Countrey-men the Persians, who were Gentiles. These two Opposite Principles, the one for conferring of Good, the other for procuring (as also the averting) of Evil, were called by that People *Oromasdes* and *Arimanius*, and were both worshipp'd by them, as * *Diogenes Laertius* and others assure us. But this was not only the Persuasion and Practice of the *Magi*, who were the Philosophers of *Persia*, but *Plutarch* shews the Antiquity, and almost Universality of this Opinion of *Two Different Principles*,

* *Præm. ad vit. Philos.*

ciples, among the rest of the Philosophick Tribe. It prevail'd among the antient Grecians, whose two distinct Principles were *Jupiter Olympius* and *Hades*. The *Egyptians* too had their *Typho*, the Evil Principle, and *Isis*, or *Osiris*, the Good one. The *Chaldeans* had the same Notion of a Contrary Cause of Good and Evil, holding some Planets (which were their Gods) to be productive of all the Good, others of all the Evil among them. This antient Tradition of the Pagans so generally received, was, I suppose, derived from what is recorded in the first Entrance of the Bible, viz. that *God* was the bountiful Author of all Good to Man, not only creating him of nothing, and giving him his Being, but placing him in a State of Happiness, and conferring all Felicity upon him: but on the contrary, the *Devil* was the first Author of Evil, tempting our first Parents to Sin, whereby they lost all their Happiness, and fell under a Curse, and were expell'd out of Paradise; and afterwards all Evils and Mischiefs came upon the World for their sake. Hence arose among the deluded Heathens that Twofold Principle *God* and *Demon*, or rather Two Opposite Gods; for the true Tradition was corrupted into an absurd and irrational Opinion among the Gentiles of two Anti-Gods.

There was also this Circumstance of the History of Man's Fall among the Heathens, that *the Devil appear'd in the likeness of a Serpent*. Preparatory to which is that which *Plato* saith, (as he is quoted by * *Eusebius*) that in *Saturn's* days the Folks could talk and hold discourse with Beasts as well as Men; which is an Allusion to the noted Colloquy between
Eve

* Præpar. Evang. lib. 12, 14.

Eve and the *Serpent*, and her Seduction by entertaining Discourse with him. I should guess that *Eve* is disguised under the Fable of *Proserpina*, the Daughter of *Jupiter*, whom *Pluto* stole away and ravished, or as others tell us, whom *Jupiter* knew in the form of a *Serpent*. The plain meaning of which is, that *Satan* in the likeness of a *Serpent* deceived *Eve*. The Devil's taking the Shape of this Animal, and his circumventing thereby our first Parents, is intimated by the Heathens in their obscure Writer *Pherecydes*, where *Ophiœus* is the Title of that Great one who opposed *Saturn*. The Truth which lies at the bottom of that fabulous Story, is, that the Apostate Angels or Devils opposed God at the beginning of the World: the Ring-leader of which Cursed Spirits was he that in the Shape of a *Serpent* assaulted our first Parents; this was that *Ophiœus*, that *Demoniacal Serpent*. You will find * *Origen* asserting that this was taken from *Moses's* relation concerning the *Serpent* in *Paradise*; and not this from that, as *Celsus*, most egregiously failing in Antiquity and Chronology, maintained. † *Eusebius* also is of the same Opinion, affirming that this *Ophioneus* refers to the Devil in the form of a *Serpent*; and adds (to make it probable) that *Pherecydes* was conversant with the *Phœnicians*, who worshipp'd their God under the form of a *Serpent*, the Devil affecting to be adored in that Shape which he first assumed. And not only in *Phœnicia*, but in other Countries, *Dragons*, or *Serpents*, or *Snakes*, (for these are promiscuously used for one another) were reckoned among the Secret Mysteries of the Gentiles. These had so great a Veneration for *Serpents* or *Dragons*,
that

* *Contr. Cels. lib. 6.* † *De Præp. Evang. lib. 1. cap. 10.*

that some of their Temples had their Denomination thence, and were stiled *Draconian*, saith * *Strabo*. The *Babylonians* worshipp'd a *Dragon*, as the Apocryphal Writings relate. The *Egyptians* worshipp'd *Ophioneus*, as † *Eusebius* testifieth: and in their Hieroglyphicks they shewed that they were wonderful Admirers of *Serpents*: for the Heads of their Gods were incircled with *Serpents* and *Basilisks*, saith *Horus*; the Crowns and Diadems of their Kings were set with *Asps* and *Snakes*; *Serpents* being the Emblems of Dominion and Principality, yea of Immortality and Divinity, saith the same Author. And, which is yet more to our purpose, *Eusebius* observes that the *Egyptians*, as well as the *Phœnicians*, used to call *Serpents* || *Good Dæmons*: which is a plain Relick of the Devil's assuming the Form of some goodly Serpent, and appearing like a good Dæmon or Angel of Light, when he accosted our Mother *Eve*, and laid siege to her Integrity. And to pass from *Egypt* to *Greece*, there were here also some Remembrances of this notable thing: for the Images of *Serpents* were set over the Gates of Temples and Consecrated Places; and generally they (*) painted *Serpents* or *Dragons* in all Holy Places, as the *Genii* of those Places: for they perswaded themselves that the Genius of the Place appeared in the shape of a *Serpent*. Among these Grecians the Devil was commonly worshipp'd in this Primitive Figure, more especially at *Delphos*, whence (as a Learned Critick hath remarked) *Apollo* is called *Pythius*, and

I Pytho,

* Lib. 14. † Præp. Evang. lib. 1. cap. ult.

|| Ἀγαθὰ δαίμονας. Ibid. cap. 7.

(*) ——— Pinge duos angues: sacer est locus; extra Meire.

Pytho, from *נחש* a Serpent. I might add what * *Clement of Alexandria* reports, that the Heathens at their Feasts of *Bacchus* were crowned with Serpents, and used to carry a Serpent in Procession, and cry with a loud Voice, *Eva, Eva*; for *Hevia*, or *Hivia* (saith he) in the Hebrew signifies a Serpent. This latter was partly a Mistake of his, for it is in the *Chaldee* that it signifies so, and is the Word used by the *Chaldee* Translators in *Gen. 3.* and other places, for a Serpent; and so we are thence informed what a Reverence was paid to Serpents by the Antients. Or, what if I should offer this Conjecture, that *Eva*, or *Evia*, or *Hevia*, are a plain Remembrance of our Mother *Eve*, or *Heve*; or, according to the Hebrew Termination, *Hewah*, or *Havah*? Which is the more probable, because the proclaiming of this Name is join'd with the carrying of a Serpent, which we know that unhappy Woman was too well acquainted with. And perhaps the word *Evantes*, which is used by † *Virgil* to signify those madding Frolicks, had its Original hence. Thus there is a double Memorial in that Pagan Festival Solemnity, to wit, of a Remarkable Person, and as Remarkable a Thing recorded in Sacred Story. Now I ask, whence came this Memorial of Serpents to be observ'd so generally among the Pagans? Whence was it that the Old Heathens were such Adorers of these Creatures? How came it to pass that the Devil was worshipp'd by them under this Form? Whence did this Custom prevail among the Phœnicians, Babylonians, Egyptians and Grecians? Nay, || *S. Augustin* acquaints us, that some Heretick Christians made

* *Protrept. seu Exhortat. ad Genz.*

† *Aeneid. 6.*

|| *De Hæres. cap. 17.*

made it a great part of their Religion to worship a Serpent. And if we should leave the Antients, and come down to latter Ages, I might here alledg what * *Luther* saith he heard a Merchant affirm, namely, that in the *Indies* he had seen People worship a *Great Snake* with the highest Reverence and Honour imaginable. Of all this there cannot be a better Account given than that which I have already offered. It is questionless a remembrance of what happened in the beginning of the World, and is recorded in the Book of *Genesis*, that *Satan*, who had been a kind of God, a Glorious Angel, (and therefore pass'd for such a one still among the Ignorant Heathens) appear'd in a *Serpentine Figure* to *Adam* and *Eve* in *Paradise*.

And this reminds me of another Circumstance of Man's Fall, viz. the Place, which was *Paradise*, or the *Garden of Eden*; which (as I said before) seems to be represented by the famous *Garden of the Hesperides*. This I know hath been a commonly received Notion; this Poetical Passage hath been usually applied to this purpose: but let us not think it the less true, because of the Commonness of it. If any Man seriously weigh what is reported of this Garden, he will think it not improbable that the Fall of Man is couched in this Poetick Fable. For this Garden yielded *Golden Fruit*, i. e. very choice and excellent Fruit, and such as was as tempting as Gold was afterwards; which plainly points to the *Forbidden Fruit* in *Paradise*, which was so desirable and delightful, so tempting and charming. And this Fruit, these *Golden Apples*, were kept and watch'd by a *Dragon* or *Serpent*; which plainly refers to the *Devil* in the form of a

I 2

Serpent,

* Colloqu. Mensal.

Serpent, who was always watching about the Tree, not to keep the Man and Woman from eating of it, but to solicit and tempt them by all means to do it. What they add of *Hercules's slaying the Dragon*, is an addition of their own Fancies, and must always be expected in their representing of these Stories, (as I have intimated before :) but the Issue was, that the *Golden Fruit was stolen away*; that is, in plain Terms, our Parents did eat of the Forbidden Fruit. This was a downright Stealth or Robbery; for it was taking away that which was not their own, and which they were strictly commanded not to take away. Thus *Paradise* was removed by the Poets out of *Asia* into *Africa*, or whatever Place it was where the *Hesperides* had their Garden. This Fiction of theirs was made out of *Genesis*, which speaks of the Garden of *Eden*, of the *Serpent*, and of the Forbidden Fruit, which were the occasions of Man's being tempted and deceived. Whence it is clear that the Old Poets, Philosophers and Sages among the Heathens were not ignorant of the very things which *Moses* the Inspired Writer gives us an account of. For the first Transgression of Man, and the Origine of it; the Depravation of Mankind, and the miserable Consequences and Effects of it, as the *Cursing of the Earth*, and the *Barrenness* which ensued upon it, with the *Infirmities* and *Diseases* that Mens Bodies were thereupon incident to, are to be found described in the Writings of those Pagans, especially of that * Renowned Poet before mentioned, who was so thorowly skill'd in all the Pagan Theology. And this proves what I designed, that the most considerable Passages of the Sacred History

* Ovid Metamorph. lib. I.

of the Bible are asserted by the Writers among the Gentiles.

IV. From the Fall of Man till after the Confusion and Dispersion at *Babel*, there are many considerable things spoken of by Pagans, which they could not have any notice of but from the Old Testament. *Enoch's* being taken up by God (together with the Translation of *Elias* afterwards) gave occasion to the Stories of their *Heroes* being Translated; of *Astrea* and others leaving the World, and ascending to Heaven alive, and being turn'd into Stars and Celestial Signs: as also the *Apotheosis* among the Gentiles might be founded on this. Again, the Testimony of the Pagans concerning the *Long Lives of the People of the first Age of the World*, was plainly, without any Disguise, taken from the Sacred History. "All that have committed unto writing the Antiquities either of the Greeks or Barbarians, attest this Longevity of the Men before the Flood, saith * *Josephus*. And immediately he subjoins: " *Manetho* the Egyptian Writer, *Berosus* the Chaldean, *Mochus*, *Hestius*, *Ferom* the Egyptian, who have treated of the Egyptian Affairs, agree with us in this. "Also *Hesiod*, with *Hecataeus*, *Hellanicus* and *Acusilaus*, *Ephorus* and *Nicolas*, tell us that those People of old lived a thousand Years. Which is a Confirmation of the Truth of what we read so often in *Moses's* Account of the first People of the World, viz. that they commonly lived seven, eight, or nine hundred Years. The Greek and Latin Poets relate likewise that there were *Giants* in the first times of the World: which most prob-

* Antiqu. l. i. c. 4.

bably was borrowed from *Gen. 6. 4.* where *Moses*, speaking of the Times before the Flood, tells us, that *there were Nephilim, Giants in the Earth in those Days.* And from what is said in the same Verse, *The Sons of God came in unto the Daughters of Men, and they bare Children to them,* arose the Fiction of *Orpheus, Hesiod,* and other Greek Poets, that their *Herpes* were partly the Race of Gods; that the *Giants* were the Sons of *Heaven and Earth*; that is, according to the plain and intelligible Language of Scripture, they sprang from *the Sons of God and the Daughters of Men.* This I verily think is the Foundation of what Poetick Writers tell us concerning the old *Heroes* especially, *viz.* that they were the By-blows of the Gods; that they were begot by some Deity upon a Woman, or were the Product of some Goddess and a Man.

To proceed. *Berosus* the Chaldean Priest and Historian, relates how wicked and debauched the Old World was, how *Noah* told them of it, and of their approaching Ruine by the *Universal Flood*, which is the next thing to be spoken of. The Fame and Memory of this *Deluge*, and of *Noah's Ark*, were among the Pagans every-where. Not only the foresaid *Berosus* (quoted by * *Josephus*), but *Nicolaus Damascenus* (quoted by the same † Author), *Abydenus* the Assyrian (cited by ‖ *Eusebius*), *Alexander Polyhistor*, *Melo*, *Hieronymus Egyptius*, *Apollodorus*, and all the *Barbarian Historians*, as *Josephus* saith, *i. e.* according to his way of speaking, all the *Pagan Historians* have made mention of *Noah's Flood*. If the Credit of these Writers now named be called in question, (as I confess they are by

* *Cont. Appion*, l. 1. † *Antiqu. Jud.* l. 1. c. 4.
 ‖ *Præpar. Evang.* l. 9.

by some) there is abundant mention of that *Flood*, and of several Circumstances belonging to it, in others, whose Writings are not suspected. In *Lucian's Dea Syria* are most of the Particulars which are recorded in the sixth and seventh Chapters of *Genesis* concerning that *Deluge*: as first, the Natural Cause of it, the excessive Rain or Fall of Waters from Heaven, and the opening of the Fountains below: then the Moral Cause of it, the Corruption and Wickedness of the World. The People at that time kept not their Oaths, entertained not Strangers, were hard-hearted to those who were in Distress; they were every ways vitious and profligate, and thereby merited this great Judgment. Next, there is mentioned the Preservation of *Noah* and his Family, with the Manner of their being preserved, namely by sheltering themselves in a Great Ark; and thus he and his Wife and Children were reserved for a Second Generation. This befel *Noah* because of his great Prudence and singular Piety, as this Author adds. With him entred into the Ark two of every sort of Animals; and being shut up in that safe Custody, they all sailed together without any Harm, nay with a great Friendship and Concord. Lastly, *Noah's* erecting an Altar after he came out of the Ark, is expressly taken notice of. These are the things, saith he, which the Greeks relate out of their Archives of the *Flood*. All which you will find to be like the Narrative of *Moses*, only *Deucalion* is put instead of *Noah*. * *Plutarch* (another credible Writer) speaks of the sending of the *Dove* out of the Ark, as a sign of the abating of the Flood, or rather to discover whether the Waters

I 4

were

* De solert. animal.

were decreased : and he adds, that it returned into the Ark again. But this Author, as well as the former, disguiseth *Noah* under the Name of *Deucalion*, it being the usual way of the Grecians to affix new Names to Persons. From the Dove's bringing an *Olive-branch*, we find in all Ages that this hath been ever the Symbol of Peace and Concord, of Agreement and Friendship. * *Livy* tells us it was so among the *Carthaginians*, and among the *Greeks*. † *Polybius* saith it was the same among the most *Barbarous Nations*: for when *Hannibal* was passing the *Alpes*, those People came and met him with Olive-branches in their Hands; || This (as he subjoins) being a Badg and Sign of Friendship among all those *Barbarous People*. Whence more probably was this derived than from the History of the Flood, written by *Moses*? From the same Authentick Narrative we learn that *Noah sent forth a Raven* (and that first of all indeed) out of the Ark; but it seems to be said that he returned not again, *Gen. 8. 7.* to which the following Fable of the *Raven* or *Crow* seems to relate. (*) *Apollo* was pleased once upon a time to employ this Bird on an Errand, and send him out to find fresh Water, and fetch it to him; but he returned not till after the time that Figs were ripe: and he staid, and sat on a certain Tree which he spied, till they ripened. (†) *Ovid* tells us it was an *Apple-Tree*: and others (as *Ælian* reports) say this Messenger of *Apollo* made no haste, because he saw the *Corn* very fair, though not yet fit for Harvest: and

* Lib. 30. cap. 36. & lib. 29. c. 16. † Hist. lib. 3.

‡ Τὸ πρῶτον ἀποστείλας τὴν περιστάσει ἐστὶν σὺνδῆμα φιλίας.

(*) *Ælian*. Hist. l. 1. c. 47.

(†) Immemor imperii sedisse sub arbore ferrar,
Dum fierent tardâ dulcia poma morâ, *Fast.* l. 2.

and this tempted him to neglect his Master's Commands, and not mind what he sent him about: for which *Apollo* turn'd him into such a Black Bird as he is. The Main of this Fable is the thing we are to look after, and that is, that the Crow was sent abroad to find and discover Water, and that he returned not again. This seems to be taken from the Sacred Story, even that of *Noah's* sending forth the Raven, or Crow, to discover the Fall or Increase of the Waters of the Deluge. To this purpose perhaps is that which * one saith is observ'd of the *Crows* by the Antients, that they are Forgetful Creatures, and oftentimes return not to their Nests. See this more fully illustrated and proved by a Learned Critick of this last Age, † *Monsieur Bochart*. Thus there are both plain and obscure Passages in Heathen Writers, which keep up the Memory of the *Flood*, and of several remarkable things which attend it. Only they have corrupted the True History, and the Chronology of it, by confounding the Names of *Noah* and *Deucalion*. Yea, they tell us of *Ogyges's Flood* (as well as that of *Deucalion*) which was in the time of *Ogyges* King of *Attica*, when *Inachus* reigned among the *Argives*, which was about the time of *Abraham*; and so they place it about five hundred Years after *Noah's Flood*, *A. M.* 2140. but others say it was six hundred Years after it. This *Ogygian Flood* drowned the Country about *Athens* and *Achaia* in *Peloponnesus*: whereas the latter, viz. *Deucalion's Flood*, (which was in *Greece* likewise) happened in *Thessaly* where *Deucalion* reigned; and it drowned that Countrey, and some part of *Italy*; *Deucalion* and his Wife *Pyrrha* securing them-

* Servius.

† De Corvo quem ex arcâ emisit Noe.

themselves at the same time in a Vessel, and at last landed safely on *Parnassus*. This some tell us was about three hundred, others say four hundred Years after the Flood in *Ogyges*'s time. But the some have placed these Two Floods at such a distance from one another, and consequently have made them two distinct ones, yet others confound them together, and make them one and the same. And it is most probable that they were so, and that both have reference to *Noah*'s Flood: for nothing is more usual with the Fabulous Poets, than to split one Story into two or more, and to confound the Truth with different and disguised Names. There is reason to believe that *Ogyges* and *Deucalion* were but feigned Names of *Noah*, and that the Flood which is said to have happened in their days, was but a Representation of the Universal Deluge in *Noah*'s time; and that *Ararat*, or *Caucasus*, is to be understood by *Parnassus*. They that know how common it is with the Greek Poets to alter the Names of Persons and Places, and to substitute others in their room, will not be backward to credit this. But it is easy to see thro' their Poetical Fictions and Disguises, and particularly here, that they had a notice of the History of the Flood, which the Holy Scripture hath given us a plain and true Account of. I might here observe what * *Ovid* saith concerning *Deucalion* and his Wife, viz. that as soon as the Deluge ceased, they betook themselves to their Devotions, and solemnly worshipp'd the Gods: which questionless refers to what the Sacred Story relates, that || *Noah* erected an Altar (the first that we read of) to sacrifice to God, and to praise him for his Deliverance

* *Metamorph. lib. 1.*

† *Gen. 8. 20, 21.*

rance out of the raging Deluge. And I might observe here (in order to what I shall prove afterwards) that *Parnassus*, the place on which *Deucalion's* Ark rested, was a Mountain * dedicated to *Bacchus*, where he had his Rites performed to him: whence by the by it may be gather'd, that *Noah* (who is the same with *Deucalion*) and *Bacchus* were the same Persons, which I shall make good in another place.

It might be made appear from other Particulars, that the Tradition concerning *Noah*, the *Flood*, and the *Ark*, which was derived from the Holy Scriptures, hath been spread abroad among the Pagans. † *Kircher* thinks that *Nisroch*, 2 Kings 19. 37. *Isa.* 37. 38. is as much as *Numen Arca*, the Ark-Deity or Idol, and was the Image of *Noah's* Ark, worshipp'd among the Assyrians. It may be it was an Idol in the shape of a Boat or Ship, and made perhaps of the Relicks of the Ark. I could mention that *Janus*, said to be the most antient King of *Italy*, coined Money which had on it the Figure of a *Ship*: which it is very likely refers to the Matter in hand. The Impress of the *Ship* is a Memorial of the *Ark*, which was so noted among the Antients: and *Janus* is *Noah*, as you shall hear afterwards. We may plainly discern likewise, in another Name given to *Noah* by the Poetick Writers, how there is preserved the remembrance of the chief and most notable things which are recorded of him. He was called *Prometheus*, (not but that this same Name may be applied to some others; for this too must be observed, that the Greek Poets set forth different Persons by the same Name, as sometimes one Person

* *Macrob. Saturn.* l. i. c. 18.

† *Oedyp. Ægypt.*

son by different Names, as you shall see in the Sequel of this Discourse;) he was, I say, called *Prometheus* by the Greek Poets: for according to their description of this Person you cannot but acknowledge, that *Noah* was covertly meant by him. For, (1.) It is said the *Flood* was in *Prometheus's* time, which none will deny agrees to *Noah*. (2.) *Prometheus* is said to have repaired and restored Mankind: which is another plain Parallel, and needs not to be insisted upon. (3.) *Prometheus* is said to be the Son of *Japetus*, i. e. of *Japheth*: and it is no wonder that the Names of *Father* and *Son* are confounded by the Poets. That they have hit so near the Historical Truth, is a thing that is worthy of our Consideration. (4.) Even where the Fiction runs higher, we still see some Footsteps of Truth. They feign that *Prometheus* was by *Jupiter's* Order chain'd to *Caucasus*, where an Eagle, some say a Vulture, feeds upon his Entrails. Here is, according to the usual Mistake of the rambling Poets, one thing put for another: Mount *Caucasus* is put for Mount *Ararat*, or the *Gordiean Hills*, on which *Noah's* Ark rested. And one Fowl is put for another: they change the *Raven* and *Dove* into an Eagle or Vulture. And as to the being chain'd and fed upon, that is purely Poetick Invention, and is not to be regarded. (5.) *Prometheus* had his Name from his excellent Wisdom and Foresight. This exactly agrees with *Noah*, he was *σοφιστος*, i. e. one that is wise before the Evil comes. Being warned of God, he foresaw the General Destruction which was approaching; and by preparing an Ark, he preserved himself and his Family from it. Judge now whether *Noah* was not the *Heathen Prometheus*, and whether this and other such Fables among the Gentiles had not their first

first rise from the History of the Bible. *Berosus* in his *Chaldean Antiquities*, speaks of *Noah's three Sons*; though it is true he adds others, as *Tethys*, *Typhæus*, &c. *Japheth*, one of his undoubted Sons, (whom only I shall mention at present) he is often mentioned among the *Old Grecians*; who refer their Original to *Japetus*, or *Japhetus*, making him the antientest Man: thence Ἰάπετος is ἀρχαῖος, πρεσβύτερος in *Suidas* and *Hesychius*. Thus among the Pagans we find unquestionable Monuments of the Truth of the Bible.

The next remarkable thing after the Flood, was the Attempting to build the Tower of Babel: and this is not omitted in Pagan Records. *Berosus's* Chaldee History mentions it, but with such Additions as these, (if I may call them *Additions*, seeing they have some kind of ground in the Sacred Story) That it was built by *Giants*, and those *Giants* were * *Terræ filii*, out of the Earth; and that they waged War against the Gods, and were at last dispersed, and that the Building was quite beaten down by a great Wind. The Erecting of this Tower of *Babel* is mentioned by *Hesiodus*, and by one of the Sibyls, saith *Josephus* in his † *Antiquities*; and by *Abydenus* and *Eupolemus*, as *Eusebius* testifieth in his *Evangelical Preparation*. It is likely that *Belus's* Tower, mention'd by *Herodotus*, is the Tower of *Babel*. That it was made of *Brick* and *Slime*, as you read in *Gen. 11. 3.* is attested by *Justin*, *Q. Curtius*, *Vitruvius*, and others; for what these Writers say of the *Walls of Babylon*, is applicable to that. And as for the Poets, the History
of

* Perhaps γίγας, *Gigas*, is a Corruption of γιγάνης, *terrigena*; so *Giants* are express'd, *Prov. 9. 18.* where *Rephaim* is translated γιγάνεις. † *Lib. 1. cap. 5.*

of the *Babel-Builders* is turn'd by them into the Fable of the *Titans*, whom they feign to have heaped Mountain upon Mountain, to scale Heaven, and fight the Gods; and by name they mention * *Japheth*, one of *Noah's Sons*, as a doughty Giant among them, (for they pick'd up any Name that they had by Tradition, and clapp'd it in.) *Homer* tells us they cast up three Hills on one another, † *Ossa* on *Olympus*, and shady *Pelion* on *Ossa*, hoping thereby to make their way to the Heavens: but this proved successless, and the bold Invaders were scatter'd and broken by Thunder from *Jupiter*. All this Grecian Fable of the Theomachy of the Giants, was derived from what the History of *Moses* relates in *Gen. 11. 3, &c.* that *Nimrod*, a great Hunter, a Giant-like Man, with his sturdy Fellows, attempted to build a City and Tower, whose Top should reach up to Heaven; which the Pagans interpreted to be Defying of the Gods, and making War with them. And truly they did not come short of the true Meaning of their grand Design; which was to defy Heaven, and to exalt and magnify themselves: Though I grant it was Hyperbolically spoken when they said, *Let us build us a City and Tower to reach up to Heaven*; for they could not dream of performing this in reality, because they knew the Height of the late Flood (which lifted up the Ark fifteen Cubits above the highest Mountains) was short of Heaven: besides, they would not have built on the Plain, (as they did) but on the highest Hills, if they had had

* ——— Tum partu terra nefando

Eoumq; Japetamq; creat, sævumq; Typhoen,
Et conjuratos cælum rescindere fratres. *Ovid.*

† Ὅσσαν ἐπ' Ὀλύμπῳ μέμασαν θέμεν· ἀψάρε ἐπ' Ὅσσῃ
Πήλιον Ἀντίφυλλον, ἣν ἔσαντο ἑμβασίῃσιν *Odys. λ.*

had any such Project in their Heads. Nor was it to be a Refuge from the Waters of another Flood; for they had God's Word for it that no such Deluge should ever be again, *Gen. 9. 15.* But their Design is plainly set down, *chap. 11. ver. 4. Let us make us a Name, lest we be scatter'd abroad on the face of the whole Earth; i. e.* Let us go about this Work, that we may have here a Place to fix in; that by erecting this vast City and Tower, we may have room enough, and live together in one Body; and make our Lusts our only Law, and act as we please, without the Controul of others: and that afterward, when by reason of our great Numbers, and Increase, we must be forced to remove, we may by this famous Monument be known; and when we leave this World, we may hereby purchase a Name in future Ages, and even survive after Death. Thus their Intentions and Enterprizes were prophane and impious, and no less than an arrogant Contempt of God. But some of the Poets interpreting the foresaid Words in a gross Manner, as if those daring Sinners did actually scale the Heavens, have presented us with their Conceits upon this remarkable Occurrence; but as to the main, it must be acknowledg'd that they confirm the Truth of the Sacred History. And even this last Particular, *the making them a Name,* seems to be transcribed into the Fable, when they tell us, that after the Giants, who were begot of the Earth, had fought the Gods, their Mother Earth (being incens'd at the Defeat of her Sons) brought forth *Fame*: This was the Giants last Sister, according to that of the Poet;

*Illam terra parens irâ irritata Deorum,
Extremam (ut perhibent) Cæo Enceladôq; sororem
Progeniuit.* We

We read that when these Builders were hot at their Work, God on a sudden defeated their Projects by *confounding their Language*, v. 7. and thereby *scatter'd them abroad from thence upon the face of all the Earth*, v. 8. Of which *Confusion* or *Division of Languages*, there is this Remembrance in the Greek Tongue, That in it Men are called * *μέροπες* : which Epithet was given them, saith † *Eustathius*, on the account of the Division of Tongues which the World suffer'd at *Babel* ; and this (saith he) was the common Opinion of the antient Christians. Then, as to the *Division of the Earth among the Sons of Noah*, set down in the 10th Chapter of *Genesis*, it is not to be doubted that the Fiction of dividing the World among *three Brethren*, the Sons of *Saturn*, was taken from this. So that there are some Remainders and Footsteps of the Sacred Truth to be observ'd, which way soever you look. This I might further shew in the Account which *Moses's* History gives of the *First Plantations*, upon the Division of the Earth among *Noah's* Sons, as in the Posterity of *Javan*, whence were the *Javans*, or Greeks, called *Ιάβες*, &c. But because I shall afterward have an occasion to speak of this, namely, when I treat of the *Perfection of Scripture*, shewing it to be the most Antient and Compleat History in the World, I will defer it till then, and at the same time let you see that the Mosaick History gives us the best Account of those *First Planters* ; and also that in several of those Names, are to be read the Names of Countries and Nations, which we meet with in Pagan Authors.

C H A P.

* — Γενεαὶ μερόπων ἀνθρώπων. Hom. Iliad. θ. † Μερόπων, i. e. μεμερισμένην τὴν φωνὴν ἔχόντων. Eustath. in loc.

C H A P. IV.

Several things relating to the Patriarch Abraham, the Destruction of Sodom and Gomorrah, the Oppression of the Israelites in Egypt, the History of Joseph, the Pass-over, the Conducting the Israelites through the Red-Sea, their Travels in the Wilderness, the Brazen Serpent, attested by Heathens. An Enquiry into the rise of the Report concerning the Jews worshipping an Ass's Head, and also their worshipping of Clouds.

V. **B**etween the Confusion of Tongues, and the Giving of the Law by *Moses*, there are many observable Passages in the Old Testament, which are also taken notice of, and attested (tho' in an obscure and oblique Manner) by Pagan Writers. The great Patriarch *Abraham* is mentioned by *Berosus*, *Hecataeus*, *Nicolas Damascenus*, *Eupolemus*, *Alex. Polyhistor*, as *Josephus* and *Eusebius* acquaint us in their Writings before named. The wise Men of *Greece* asking their Gods whence the Knowledg of Arts came, received this Answer, $\mu\acute{o}\nu\omicron\ \delta\ \acute{\alpha}\rho\chi\alpha\ \chi\alpha\lambda\delta\alpha\iota\omicron\ \sigma\omicron\pi\acute{o}\varsigma$; where by the *Chaldean* it is not unlikely was meant *Abraham*, who was the great Father of Knowledg and Wisdom, and of whose Race were so many Wise and Learned Persons. In the name of this great Man, the Heathens used to perform their Conjurations and Magical Exploits: *The God of Abraham, the God of Isaac, and the God of Jacob*, were words usually pronounced in their Charms and Spells, saith *Origen*. Nay, * he tells us, that

K

6

* Contra Cels. lib. 4.

ὁ θεὸς Ἀβραᾶμ being so frequently repeated in the Old Testament, gave occasion to the Pagans to think *Abraham* was some God. I find also that the *Pagan* Writings make mention of the same, or the like Custom that this Patriarch used at *making of Covenants*, viz. the cutting or dividing of one or more Animals into two parts, and passing between them. Thus in *Gen.* 15. 9. when God made a Covenant with him, he commanded him to divide a Heifer, a Goat, and a Ram into pieces, and to pass between them. Whence afterward this Ceremony was made use of when a League or Covenant was entred into between Man and Man: and the Parties did as it were declare by that Action, that they wished to be cut asunder in that manner as the Beasts were, if they brake the Covenant which they made. Of this Custom you likewise read in 1 *Sam.* 11. 7. *Jer.* 34. 18, 19. And to this perhaps belongs what is recorded in *Gen.* 21. 28. *Abraham took Sheep and Oxen, and gave them unto Abimelech, (viz. to be dissected and divided, according to the foresaid Usage, and that in order to Sacrifice) and both of them made a Covenant.* Which gave rise to the like Practice among the Pagans when they were to make solemn Agreements and Covenants. * *Dicys Cretensis* relates this Custom used by the Grecians and Trojans in the time of the War between them. From † *Livy* and || *Curtius* we learn that the People of *Macedon* and *Bootia* did the like, cutting a Dog in pieces. (*) *Lucian* hath something concerning the Scythians to this purpose: and *Suidas* tells us this was the Federal Usage of the *Molossi*. Thus these Gentiles borrow'd their

Way

* Lib. 2, & 5. † L. 40. c. 6. || L. 10. c. 6. (*) In *Toxari*.

Way of Covenanting from the old Patriarchs. It is not improbable that *Abraham's Feasting the Angels*, yea, the *Son of God himself*, (Gen. 18. 8.) gave occasion to the Poets to speak of the Gods being feasted by Mortals, as they tell us of *Philemon* and *Baucis*, their entertaining of *Jupiter* and *Mercury*; which is but a corrupt Representation of *Abraham* and *Sarah's* Treating their Heavenly Guests. And here I might add, that from this and other Instances in the Old Testament, of the frequent and visible Appearing of God and Angels unto Men, as to *Isaac*, *Jacob*, *Moses*, *Gideon*, *Manoah*, and several others; and from their assuming of Bodies of Humane Shape in order to that, there arose a Notion among the Pagans, that their Gods forsooth vouchsafed sometimes to come down and visit them in the likeness of Mortals. Thence *Homer* and other Poets so commonly talk of the Apparition of the Gods in sensible Shapes, and bring them in after that manner. Thence it was that the People of *Lystra*, in the lesser *Asia*, cried out that the Gods were come down to them in the likeness of Men, (Acts 14. 12.) and upon this Apprehension, they were preparing to offer Sacrifice to them, and had got the Priests ready with their Oxen and Garlands for that end. Nay, thence it was that some of the Poets made those mad Fables of the strange Metamorphosis of their Gods: as how *Apollo* took on him the Shape of a Hawk, of a Lion, and of a Shepherd; how *Bacchus* appear'd like a Grape for *Erigone's* sake; how *Neptune* chang'd himself into a Flying Horse for *Medusa's* Love, and into a Steer, a Ram, a Dolphin for others: How *Jupiter* turn'd himself into a Showr of Gold (the most powerful Courtship) for *Danae*, into a Bull for *Europa*, into a Swan for

Leda, into an Eagle for *Ganymede*, into a Satyr for *Antiope*, into a Flame for *Aegina*; besides other scandalous Transformations: yea, even fullen *Saturn* became a prancing Steed for *Phillyra* the Daughter of *Oceanus*. All which wild and frolick Conceits of the Poetick Tribe concerning their Gods transfiguring themselves, and making themselves visible in several Shapes and Fashions, had their first foundation in those foremention'd Instances recorded in the Old Testament; which without doubt were known to the Neighbouring Nations, and were transmitted as wonderful things to others that were next to them. We are not to attend to the extravagant Additions which the hot-head Poets made to the True Relations: But we are to observe the main thing on which these fanciful Superstructures are built. They seem to me to be founded on the Holy Scripture; they seem to be borrowed from what we read there, *viz.* that Angels, those God-like Spirits, transformed themselves into Humane Likeness, and frequently visited and conversed with Men here on Earth. This Sacred Truth lies vail'd under those Fabulous Histories; and though they have added many things to it, *viz.* new and incredible Circumstances, yet we have no reason to disbelieve the Substance of the History because of those Additions.

Again, *Sacrificing of Men*, especially of their Sons, which some Pagan Stories relate, might have its original from *Abraham*. It is recorded by *Porphyrius*, saith * *Eusebius*, that *Saturnus* an antient King of *Phœnicia*, that he might appease the Gods, and save his Kingdom from imminent Danger, and divert

* Frapar. Evangel. l. i. c. 9.

divert Evil and Ruin from his Country, offer'd his * *Only Son* on an Altar. This *Saturn* is the Antient Patriarch *Abraham*, and his only Son is *Isaac*; and *Phœnicia* was mistaken for *Palestine*. *Pelopidas* (saith *Plutarch* in his Life) was bid in a Vision to sacrifice a Virgin; but it so happen'd that a Mare-Colt came running through the Camp, whilst they were disputing whether the Vision should be obey'd, and by the advice of the Augur was taken and sacrificed instead of a Virgin. I only propound this; May we not conceive that this was done in imitation of what they had heard by Tradition, that when *Isaac* was to be offer'd, a Ram came in the way, and was sacrificed instead of the pious Youth destined to that Slaughter? And several other considerable Passages relating to the *Patriarchs*, might be collected out of the Writings and Practices of the Heathens of old: but I proceed to other Matter.

The History of the *Destruction of Sodom and Gomorrah*, is expressly attested by *Abydenus* and *Nic. Damascenus*, (as you will find in † *Grotius*, for that Learned Man disdains not their Testimony) and by more Authentick Authors, as *Diodorus Siculus*, *Strabo*, *Solinus*, *Tacitus*, *Pliny*, who have preserved the Memory of this terrible Judgment of God on those Cities. All these Prophane Writers testify that those Places were destroyed by Fire. But *Solinus* and *Tacitus* say it was particularly by Thunder and Lightning. And *Strabo* insinuates they were swallowed up by Subterraneous Fires breaking forth, and causing an Earthquake at the same time. They might be destroy'd by both these: for the latter is probable from this,

K 3

that

* *Μαρογενί.* † *De Verit. Christ. Relig.*

that Eruptions, both of Fire and of Water, generally attend great Earthquakes: and we know that the Lake *Asphaltites* was produced at that time; which shews that the Earth opened her self, whence gushed out an Inundation of Water, that is here stagnated, and become a filthy Lake. And we are sure they were destroyed by the former, because the Sacred Writ, whence those Authors took their Story, testifies as much: for I conceive that is denoted by *the raining of Fire and Brimstone from the Lord out of Heaven*, Gen. 19. 24. Showers of Liquid *Sulphur*, (which by the by I guess came to have its Name at first among the Greeks from this so noted Accident; *Sulphur* was called *Σείον*, *quod à Deo sit*, because it was *from the Lord out of Heaven*) continued Showers, I say, of this sulphureous Matter, accompanied the terrible Lightnings and Thunder-claps: and by this means *Lor's Wife* became a *Pillar of Salt*, ver. 26. i. e. being thus struck with Thunder and Lightning, her Body presently became Hard as a Statue. This sometimes is the Product of those dreadful Meteors: Thunder (say both *Seneca* and *Cardan*) makes the Bodies of those who are struck with it, Stiff and Immoveable. This was the surprizing Effect upon this poor Woman: She turn'd her Head towards the smoking City, to see that strange Spectacle; and behold! she became a more wonderful Sight her self.

——— *Stetit ipsa Sepulchrum,*
Ipsaque Imago sibi.———

She became her own Monument and Statue; she stands a *Pillar of Salt*, of lasting and durable Remembrance, not only in the Sense that we read of

a Covenant of Salt, Numb. 18. 9. i. e. firm and perpetual, but in the most literal Sense, a Pillar of Real Salt, (into which her Body was turn'd by virtue of the Sulphureous Vapours and Steams) which dissolves not, but is so hard that it may serve even for Building; of which * *Pliny* speaks. Therefore *Clement of Alexandria* and *Tertullian*, and the two antient Christian Poets *Prudentius* and *Sedulius*, deliver it as their Opinion, that this Unhappy Woman was converted into a Mass or Solid Body of Hardned Salt, such as the Mineral one is. This being so remarkable a thing, it could not but be snatch'd up by the Inquisitive Poets among the Greeks; and accordingly they tell us of *Niobe's* being turn'd into a Stone for her refractory Contempt of some Goddess's Commands. This Fable, as may be conjectured, was taken from *Lot's Wife* turn'd into a hard, and as 'twere stony Pillar, for her disbelieving the Threatnings of God to the Sodomites, and for despising the express Command of Angels, who bid her *not look behind her*, ver. 17. And (now we are upon conjecturing) what think you of the Fable of *Orpheus's Wife*, his dear *Euridice*? To fetch her back again to Life, he went to Hell; here he perswaded *Pluto* to give him her again, but upon this condition, that he should not look back to her all the while she was coming. But it seems the kind Man turned to look on his Wife as she was following him: whereupon she was remanded back to Hell. Here seems to be an Allusion to *Lot's Wife*, and to her looking back, and to the sad Effect of it. *Orpheus* is *Lot*, *Euridice* is his Wife, *Sodom* is Hell, and the Fire and Brimstone there are a sufficient reason of that Appellation.

K 4

pellation.

* Nat. Hist. l. 31. c. 7.

pellation. But there is a changing of the Story, in the *Man's* looking back instead of the *Woman's*, and in adding a great deal of other Poetick Stuff besides; which is either to fill up the Fable, or to disguise the True Story, which is common among the Pagans, as hath been observed before. *Lot's* Wife turn'd into a Saline Pillar, was remaining in * *Josephus's* time, if he may be credited: and I do not know any reason to the contrary. This we are certain of, upon the Faith even of *Profane* History, that the *Sulphureous Lake of Asphaltites* remained in *Strabo's*, and afterwards in *Pliny* and *Tacitus's* time, a Monument of the Divine Vengeance upon the Cities of *Sodom* and *Gomorrhah*; God turning those fruitful and pleasant Places into a stinking and almost poisonous Lake: which is particularly taken notice of by those and other Historians, who mention how bad the Fruits are that grow about that Lake, and therein verify what is referr'd to in *Deut. 32. 32. Their Vine is of the Vine of Sodom, and of the Field of Gomorrhah.* Which is a further Proof to us of the Truth of the Holy Scripture, concerning the burning of *Sodom* and the neighbouring Cities.

I proceed, It is not unlikely that the *Vailing of the Bride* in use among the *Pagans*, was taken from the antient Usage of the *Patriarchs*; for we read in *Gen. 24. 65.* that *Rebekah* was brought to *Isaac* covered with a Vail. Whence among the Jews Marriage had the Name of *Chupphah*, from *Chipphah* to cover. And hence this modest Practice pass'd into other Countries; and we are told by credible Authors, that among the Greeks and Romans the Wife was brought to the Husband Vail-

ed.

ed. Some think that the Custom mentioned among the Heathens, of erecting Stones and Pillars, came first from Jacob's taking a Stone, and setting it up for a Pillar, Gen. 28. 18. and 35. 14. Yea, the Βαῖτῦλοι and Βαῖτῦλια, *Lapides Bætulici*, in use among them, had their Name from Bethel, the Place where Jacob erected the Stone. Joseph Scaliger (that incomparable Critick) shews how they resembled one another, these Βαῖτῦλια being Consecrated Stones, erected by the Pagans for some Holy Purpose and Religious Remembrances. They used to anoint these Stones: wherefore such a one is called by * *Arnobius, lubricatus Lapis*, & *ex olivi unguine irrigatus*; and by † *Clemens Alexandrinus, λιπαρὸς*: which confirms the former Notion, that these were borrowed from that at Bethel; for it is expressly said, that Jacob poured Oil upon the Top of it, Gen. 28. 18. Let it be queried whether the Gentile Custom of anointing Stones used for Landmarks, (of which Herodotus and others speak) was not grounded on the same Practice of the Patriarchs.

Some have thought the Sacred History's relating that Jacob's Sons came out of his Thigh, (for so it is according to the Hebrew in Gen. 46. 26.) gave occasion to the Fable, that Bacchus was born of Jove's Thigh: for though, according to the Idiom of the Eastern Speech, that Phrase [*to come out of his Thigh*] signifies no more than *to be born of him*, or *to be his Son*; yet the Greeks not understanding the Oriental manner of speaking, mistook the Place, and made a Fable out of it. There are two very || Learned Men who approve of this, and there-

* Contr. Gent. l. i. † Strom. 7.

[|| Mr. Mede, Mons. Bochart.

therefore I thought good to mention it ; but I must confess I look upon it only as an ingenious Fancy, and therefore I am not ready to press this equally with some of the other Particulars I have offered before.

It will not seem improbable, I suppose, that the Practice among the Heathens of *closing or shutting the Eyes of the dying Person*, and this by one that was the most beloved of him, was derived from *Gen. 46. 4. Joseph shall put his Hand upon thine Eyes.* Accordingly we find this last Office of Friendship spoken of in *Homer*, and other antient Writers both Greek and Latin.

The Gentile Story of *Busiris's sacrificing of Strangers*, hath a very solid Foundation ; for we may easily perceive that this arose from the true and unquestionable History in *Exodus*, where we read of a *New King over Egypt, who set over the Israelites Task-masters, to afflict them with their Burdens, and who made their Lives bitter with hard Bondage, Exod. 1. 11, 14.* and this was He that made the Edict of drowning the Hebrew Children, *ver. 22.* This great Oppressor of *Israel* was that *Busiris* whom the Gentiles speak of as a noted Tyrant of *Egypt* ; and several agree that that was his true Name. The *Israelites*, who came out of *Canaan* into *Egypt*, were the *Strangers*, and are truly called so. The *sacrificing of them* is the cruel and bloody handling of them. That Egyptian Oppressor and Tyrant might rightly be said to *sacrifice his Strangers*, when he used the poor Hebrews so inhumanely.

Joseph's Great Fortunes and Noble Acts in Egypt are celebrated by professed *Historians*, as well as *Poets*, among the Pagans ; and therefore I need not mention these latter. And of the former sort it

it is sufficient to name *Justin*, who acquaints us that * *Joseph* was the youngest of his Brethren, and that his excellent Wit and Parts were dreaded by them; which very thing moved them to sell him into *Egypt*, where in a short time he became a great Favourite of the King. He goes on and tells us, "That this Brave Man was very skilful in doing Wonders, and was the first that found out the Meaning and Interpretation of Dreams. The Scarcity or Dearth which happened to *Egypt*, he foresaw many Years before it came. That Land had perished, if the King had not by his Advice laid up Corn in store. He was a kind of Divine Oracle, and consulted by the World, because of his infinite Sagacity, his transcendent Knowledg and Wisdom. Any one that hath read the Sacred History, may see that this Character was borrowed thence. And it is a very notable and illustrious Confirmation of the Truth of the Mosaick History, and in that of the whole Sacred Scripture.

Next, I will mention this, that the Annual Custom of the Egyptians (which † *Epiphanius* speaks of) of marking their Trees and their Flocks with something of a Red Colour, as a kind of Preservative against any Harm and Mischief that might befall them, was from the Israelites Practice of old in *Egypt*, when they sprinkled the Lintels and Posts of the Doors with Blood, *Exod.* 12. 22. which preserved them from the last and worst Plague which beset the Egyptians. In remembrance of this, or rather in a superstitious Imitation of it, the People of

* *Minimus inter fratres ætate Josephus fuit, cujus excellens ingenium fratres veriti clam interceptum peregrinis mercatoribus vendiderunt. Hist. l. 36. c. 2.* † In Hæresi Nazæzorū.

of *Egypt* afterward set a *red Mark* on their Houses and Goods : And that this Custom was borrowed thence, will appear the more probable by considering that this was done by them at the entrance of the *Vernal Equinox*, as *Epiphanius* relates, which was the very time (as we learn from *Exod.* 12. 2.) when the Israelites distinguish'd their Houses by that Bloody Token. Again, I might offer it to be enquired into by the Learned, whether the *Διαβατήρια*, the *Sacrifices for Passing*, which were in use among the Grecians, especially the Lacedemonians, and are mention'd by *Xenophon*, *Thucydides* and *Plutarch*, be not an Imitation of, or an Allusion unto the famous Jewish *Pesach*, which is *Διάβασις*, *transitus*, the Pass-over, viz. when the destroying Angel passed over the Israelites Houses, and did the Inhabitants of them no harm. Might not this give occasion first to those Grecian *Διαβατήρια*, *Passover-Sacrifices*, especially considering that that Jewish Feast is call'd not only *Διάβασις*, but *Διαβατήριον* by *Philo*, *Cyril of Alexandria*, *Gregory Nazianzen*, and others ?

The Conducting of the Children of *Israel* out of *Egypt*, and their miraculous Passing through the *Red-Sea*, and the overthrow of the Egyptians in it, could not but be famous among the Pagans, though they endeavour'd to stifle, or at least to mince it : whereof * *Justin* only tells us that the King of *Egypt* followed the Jews when they left *Egypt*, but was forced to return back by reason of a great Tempest which arose of a sudden. The Fame of *Moses's* dividing the *Red-Sea*, was kept up among the Gentiles ; as † *Diodorus Siculus* witnesseth : " There is, saith he, a Report spread a-
mong

* Hist. lib. 30. † Lib. 3.

“mong the *Ichthyophagi*, a People inhabiting
 “the Shore near the Arabian Gulph, (which is
 the Name given to the *Red-Sea* among Geogra-
 “phers) namely, that all that Place where that
 “Gulph is, was dried up, the Waters flying back :
 “but after the Bottom had appear’d for some
 “time, the Place, by a reflux of the Sea, was
 “turn’d into its former Condition. So he. And
 therein he gives a most remarkable Testimony to
 the Truth of those words in *Exod. 14. 21. The*
Lord caused the Sea to go back, and made the Sea dry
Land, and the Waters were divided; and in *v. 27,*
28. The Sea returned to its Strength, and the Waters
covered the Host of Pharoah. It seems the *Ichthyo-*
phagi handed this Report to the Historian, not the
Egyptians; though he had Converse with these a
 long time, and they had Correspondence with the
Ichthyophagi: but the *Egyptians* were so cunning
 as to conceal their Disgrace and Misfortune: and
 hence it is that there is so little said among the Pa-
 gans concerning this matter.

As to the *Red-Sea* it self, *Mare Erythraum*, there
 is in that Name a Remembrance of a known Per-
 son spoken of in the Old Testament, *viz. Esau*. For
 as to what hath been said by some, that this Sea had
 its Name from its Red Colour, proves an arrant
 Falshood. Coral at the bottom of it, which some
 talk of, is not red enough to give it such a
 Colour. And the *Weed* which grows in it, whence
 ’tis call’d *Jam Suph*, *Mare algosum*, (as *Junius*
 and *Tremellius* always render it) or *Mare junci*, (as
 others, as if it were the *Rush* or *Reed-Sea*) cannot
 give it the Denomination of *Red*, because (what-
 ever some say of this weedy Stuff at the bottom of
 it) the Water of this Sea is of the same Colour
 with other Seas, as all Travellers attest. Yea,
 though

though that be true which hath been lately suggested by some inquisitive Persons, that this Weed call'd *Suph* is a kind of *Saffron*, of which when taken out of the Sea, is made a red Colour call'd *Sufa* by the Ethiopians, used for dying Cloth in *India* and *Ethiopia*; yet seeing the Sea it self is not dyed with it, but retains the Colour of other Seas, I cannot think it is called the *Red* merely because of that Weed or Sedg used by Dyers. Others have said it hath this Epithet, because the Stones, Cliffs, Banks, and Sands of it, by Reflection and Repercussion of the Sun's Rays, give such a Tincture or Colour to the Waters: but this also is a mere Fancy, and hath been confuted by those who have purposely writ of this Particular Sea, (*viz.* that Part of the Ocean on the East which strikes in with a Bay into the Arabian Shores, and parts *Asia* from *Africa* in those Places;) and by those who have seen it, and tell us it differs not from other Seas. In brief, all impartial Writers agree that it can't be call'd so from its Red Colour, because it hath nothing of that to be seen in it. Why then did the Learned Seventy Elders of the Jews translate it ἑρυθρὰ θάλασσα, the *Red-Sea*? The Reasons we may conceive to be these; because, first, the Hebrew word *Suph* gave some occasion for it, it being (as I said before) that kind of Sea-weed which was used in dying of Cloth with a red Colour, and so may be translated *red*; as *muwex* is purple, because *muwex* is that Shell-fish of the Liquor whereof Purple is made. But the chief, and indeed the only proper Reason (for the other was but an Occasion) of this Version of the Seventy, is this, because ἑρυθρὰ hath reference to One that was ἑρυθρὸς, *i. e.* *Red*, and this was no other than *Edom* or *Esau*; for in express words

the

the Scripture faith, *Esau is Edom*, Gen. 36. 1. Now *Edom* in Hebrew is the same that *Ἐδωμ* is in Greek; whence *Philostratus* faith, *Mare Erythræum* was call'd so from *Erythras*: with whom agree *Strabo*, *Curtius*, and other Historians, who relate that it was named so from *Erythræus*, a King of that Country, or Coast, where this Sea is. This *Erythras*, or *Erythræus*, was *Esau*, who was called *Edom*, (it signifying the very same with *Ἐδωμ*); and that for these two Reasons, (both which are assigned in Scripture, and therefore we cannot question the Truth of them); First, Because he was ruddy at his Nativity, *he came out red*, Gen. 25. 25. whence you read in the same Verse that he had his Name. Secondly, Because he was an excessive Admirer and Lover of *Red Pottage*: thus 'tis expressly said in the 30th verse, *Therefore his Name was called Edom*, because he was so eager to be fed with that red Broth. This *Edom* gave Denomination to the Land where he was great and ruled, and accordingly it was call'd the Land of *Edom*, Num. 21. 4. and is so in other places: and the Sea adjoining to this Land, received its Name from him too; therefore you find them both join'd together in this place in the Book of *Numbers*, *They journeyed by the way of the Red-Sea to compass the Land of Edom*. As we know Seas are denominated from the Persons and People they belong to; as the British, the German, the Indian, the Ethiopian Sea; so it is here, the *Red-Sea* hath its name from *Edom*, (who is *Esau*) i. e. *Red*; who by the Greeks was accordingly stiled *Erythras* or *Erythræus*, which signifies the same. Thus these Pagan Nomenclators have left us some Remains of Sacred History in this and other Names that they have impos'd upon Persons and Things.

The

The coming forth of the Israelites from Egypt is attested by *Berosus*, *Strabo*, *Numenius*, and *Justin*. The last of these (whom we have quoted before as a substantial Witness to the Verity of the Mosack History) tells us, that * *Moses*, who led the People out of Egypt, stole from the Natives of that Country some of their sacred things : which any Man may see is founded upon what we read in *Exod.* 31. 21. & 12. 25. They went not out empty, they took with them Vessels of Gold and Silver, and Garments. It is expressly attested by the same Pagan Historian, that the Jews travell'd in the Deserts of Arabia, and that *Moses* came to Mount *Sinai*, with other things relating to their Travels through that Place. All which are Authentick Evidences of the Truth of Scripture-History.

† *Herodotus's* Relation of the fiery Flying-Serpents in Arabia, is a Confirmation of what we meet with in *Numb.* 21. 6. where we are told that the Israelites were stung and tormented with Fiery Serpents in their Passage through the Wilderness. As to the Brazen Serpent, mention'd in the same Chapter, whereby the Israelites were healed, it may be no far-fetch'd Imagination to think that the Magical Images and Sculptures among the Heathens, especially the Egyptians, which the Greeks call'd τελέσματα, and the Arabians (corruptly from the Greek) *Talisman*, were Imitations of this. They were certainly for the same purpose, viz. to avert Evil and Mischief from Persons : therefore *Gaffarel* thinks these *Talisman* were the same with the *Averrunci*, among the old Romans : and some of the old Hebrew Doctors have given

* Dux exulum factus sacra Egyptiorum furto abstulit.

† Lib. 2. cap. 75.

given them the name of *Scutâ Davidis*, on the same account. It is not improbable that the Images of *Emerods* and *Mice*, which the Philistian Magitians made use of, were from the same Original, and were the first and earliest Emulations of the *Nebishtan*. For as to what * *Leunclavius* saith concerning the later Invention of the *Talismans*, viz. that they were not till *Apollonius Tyanæus*'s time, and that he was the Inventer of them, is founded wholly on their being called † τὰ τῷ Ἀπολλωνίῳ τελεσμοετα by *Justin Martyr*; which (supposing likewise the Author, out of whom he took it, not to be spurious) imports only this, that they were prepared and used by him, not that they were his Invention. Some tell us that the *Telefematical* Figure of a Stork or Scorpion, made under a certain Configuration of the Heavens, hath driven away Storks and Scorpions, just as the Figure and Similitude of a Serpent drove away the venomous Fiery Serpents, and cured those that were stung by them. But I need not stay here to shew the vast Dissimilitude between the one and the other: for the Brazen Serpent, set up by *Moses*, was not a *Telefme*, i. e. a Statue or Figure that hath its Power and Efficacy from the Influence of the Stars, and the Shape of the Thing it self. It cured not by Art or Nature, but by Divine Institution. It was erected by the immediate Appointment and Direction of God himself, and was moreover a Type and Representation of the Crucified Jesus. But the *Telefematical* Images among the Pagans were made on purpose to take the Influence of some particular Stars, and operated (as they said) by virtue of the Likeness of the Figures to the

L Things

* Pandect. Turc. cap. 130.

† Respons. ad Orthodox.

Things themselves. We may more truly say they were acted by some Evil Dæmons that designed both to amuse and deceive the World, and to make these Telefmatical Preparations serviceable (as generally they were) to superstitious and idolatrous Ends. But that which I am chiefly to observe here, is this, that it is probable these *Talismans* of the Pagans were derived at first from this *Brazen Serpent*. This is certain, that many of their Magical Rites were founded on the Religious Practices and Ceremonies which the Jews by God's Order observed.

Some have thought that the Report among the Pagans (which *Plutarch*, *Tacitus*, *Apion* mention) of the *Jews worshipping of Asse*s, had its Original from what we read in the Old Testament, and particularly from something which happened in the *Wilderness*, (which makes me mention it in this place) *viz.* their *worshipping a Calf*, which is a sorry vile Creature as well as an *Ass*; and so there might be a Mistake of one for the other, as hath been usual in Reports of this nature. And what is said by *Tacitus* concerning the *Asses*, may be applied to the *Calf*, *viz.* * that a Herd of them shew'd the Israelites the Way to a Fountain, where they quenched their Thirst in the *Wilderness*; and thence the Effigies of the Animal, which more particularly did them that Favour, was worshipp'd by them. Now this easily agrees to the *Golden Calf*: for the holy Book acquaints us that the Israelites in the wide *Wilderness* were Wanderers, and Thirsty; wherefore they desired a Guide to lead them, and Water to quench their Thirst.

Accord-

* Effigiem animalis quo monstrante errorem firimque deperant penetrati sacrauerunt. *Hist. lib. 5.*

Accordingly the *Calf* was designed by them to be their Conduct in their Journey: This would find out Springs of Water, and lead them to it; this would be their Oracle, and standing Testimony of God's Presence with them. Hereupon therefore some imagine the reproachful Imputation laid upon the Jews of *adoring an Ass*, had its Rise, there being only a Mistake of one Animal for another. And truly that is Mistake sufficient here, since we are able to give an account of this reproachful Taunt, without substituting one Animal in the place of another. But before we do so, let us (seeing we are fallen into this Subject) take notice what other Opinions there are concerning this ancient Report of the Jews *worshipping an Ass*. There are (besides that which I have named) several Apprehensions of the Learned about it. Some think that there being in *Palestine* a great many Asses, and those of very great account, for their very Princes rid on that sort of Animals, thence the Pagans, who hated that People, feigned that they worshipp'd their Asses. And a poor Fiction indeed it had been, if 'twere on that account: for if they had not rid upon them, but have kept them up, they might rather thence have gathered that they paid an Adoration to them. But I suppose few Readers will believe there is any Ground here, and therefore I let this pass. * Another very busy Critick guesses this Report to have risen from Gen. 36: 24. *This is that Anah that found the Mules* (he reads it *eth hajamim, the Waters*) *in the Wilderness, as he fed the Asses of his Father Zibeon*. Whence, saith he, the Pagans tell us that *Moses* found out Waters by help of the Asses which he fed; and

L 2

thence

* N. Fuller. Miscellan.

thence Asses were honoured. But neither is there here any Ground for such an Inference: for first, there is no probability that the Gentiles took notice of such an obscure Place of Scripture as this: 2dly, *Anah* and *Moses* are here confounded: 3dly, *jamim* is put for *jemim*; And lastly, the whole Sense and Import of the Text are perverted: for *Anah* is mention'd in this place with Infamy, and the Words are to be understood thus, This is *Anah* who was the first that caused and provoked Horses to engender with She-Asses; whence a new Species against Nature is begot into the World: this is that base Man, of an incestuous Fancy, the Inventer of this unnatural Brood of Animals. This I take to be the meaning of those words, *This is that Anah that found out the Mules in the Wilderness*. There is * another Author who thinks this Pagan Fable is founded on an Allusion to a Word, as thus, A Jewish Temple was built in *Egypt* (in imitation of that at *Jerusalem*) by *Onias* a High-Priest, as † *Josephus* relates: now, the word *Onias* being akin to * *CvG*, the Alexandrines and some merry Greeks, who hated the Jews, thought they were facetious, when they said * *ovG*, an *Ass*, was worshipp'd in the Temple of the Jews. But here is contain'd nothing of the Circumstances (as the *finding a Place of Water*, and *quenching their Thirst*, &c.) belonging to the Fable: besides that, a *Man* and an *Ass* are unhappily confounded by this Author. Briefly, this is a mere Strain of Fancy, and can never find acceptance among Persons of sober and composed Thoughts. There is yet another Opinion which I have met with somewhere, viz. that

* Tanaquil Faber. Epist. 6.

† Antiqu. Jud. l. 13. c. 6. & De bello Jud. l. 7.

that the Gentiles thought the Jews worshipp'd an *Ass* because of that Law in *Exod.* 34. 20. concerning the redeeming the first-born of an *Ass*. This Animal being exempted from Sacrifice, when Calves and Lambs and Kids were not, it might seem to be some excellent thing, and therefore was worshipp'd. But according to this way of inferring, the Pagans might have reported that the Jews worshipp'd a Dog, there being a particular Prohibition against offering it in Sacrifice. Besides, this Account (like that before mentioned) hath not any of the Circumstances with which the Fable is clothed in Pagan Writers, as that it was an *Ass's Head* that was worshipp'd, and that by means of it a Spring of Water was found out, &c. which we ought particularly to consider when we are giving an account of this Pagan Taunt against the Jews.

Lastly then, to offer a Conjecture of my own, I am strongly inclined to think this Calumny of the Heathens against the Jews arose from the *History of Samson*, in which is particular mention of the *Jaw-bone of an Ass*, and of the strange things done by it, *Judg.* 15. 15, 16. *Samson* (as you shall hear anon) was famous among the Pagans, his Actions were noted and celebrated among them. And this particular Action and Exploit of the *Jaw-bone*, where-with he slew a thousand Men, being singular and wonderful, was well known to them; especially it came to be famous and talk'd of, when there was this surprizing Miracle added to it, that when *Samson* was exceedingly tormented with Thirst, and like to die for want of something to quench it, God clave a hollow Place that was in the Jaw, and there came Water thereout; and when he had drunk, his Spirit came again, and he revived, ver. 18, 19. Here

was the *Jaw-bone* of an *Ass*, which was a considerable part of the *Head of an Ass*. The minding of this gave the first occasion to me to think that the Tradition among the Pagans was taken from this: for if you consult those Writers who make mention of it, you will find the Report was, that the Jews worshipp'd the *Head of an Ass*. So we read in a * virulent Writer against the Jews, that that particular Part, and no other, was set up in the Temple of *Jerusalem*, and Religiously venerated by that People; and that *Antiochus* took it down, and carried it away with him, (it being of Gold, as he would make us believe, and therefore worth the carrying) when he rifled the Temple. *Minutius Felix* takes notice of this particular Reproach of the *Christians*, (for you must know to a Heathen a *Jew* and a *Christian* were the same; for the first Christians being Jews by Birth, the same Calumny was fix'd on both) that they adored the † *Head of that most vile Beast*. Which also *Petronius* || *Arbiter* testifies in those words;

*Judæus licet & porcinum numen adoret,
Et cæli summas advocet auriculas.*

From the first Verse it appears that the Gentiles thought the Jews worshipp'd Swine, perhaps because they abstain'd from eating their Flesh; for among the Gentiles, what they did not eat, was generally worshipp'd. And in the next Verse there is a mistake of *cæli* for *cilli*, i. e. *asini*, (as some Criticks have well observ'd) for *nim* is the Dorick word for an *Ass*: so that as before the

Poet

* Appion contr. Jud.
Octavio. || In Catalectis.

† Turpissimæ pecudis caput. In

Poet chargeth the Jews with worshipping of Swine, so here he alludes to that flying Story among the Pagans, that that Nation revered an *Afs's Head*; for *auricula* is put here for *caput*, which could not stand in the Verse; the prominent and most conspicuous Parts of the Head are put for the Head it self. And if they worshipp'd the Ears, because a part of the Head, then they paid the same Honour to the Cheeks, to the Jaws, and to the Jaw-bone, which is a more solid Part. None of the Authors of the foregoing Opinions have attended to this, that it was the *Head of an Afs*, (not an *Afs* in general) that was said to be worshipp'd by the Jews; and thence arose their Mistakes. Let it not be noted therefore, that this was the scurrilous Reflection of the Pagans on the Jews, that they gave Religious Honour to *the Head of an Afs*: and let it be observed at the same time, that it was an *Afs's Head* which *Samson* found, and so bravely managed, though it was one particular Part of it, *viz.* the *Jaw-bone*, with which he did execution on his Enemies. Wherefore I offer it as a probable Assertion, that the Report concerning the Jewish People *reverencing of an Afs's Head*, took its rise from that prodigious Exploit of *Samson*, that strange Execution which he did with the *Jaw-bone of an Afs*. This gave occasion to the Israelites to extol and magnify that marvellous Weapon, and at the same time the Providence of God in administring such an unexpected Engine to him, and enabling him to do such great things with it. The neighbouring Gentiles soon heard of this, and spread abroad this Rumour, that the Hebrews celebrated and worshipp'd the *Afs's Head* or *Jaw*; and it is likely they thought they really did so, because they themselves used to make any thing the

Object of their Adoration : or because an Afs was a contemptible Creature, they said this as a Jeer to the Jews, And then if you remember the Reason which is assigned by the foresaid Historians why they worshipp'd an Afs, you will be further confirmed in this Notion which I now tender. The Reason, as you have heard, was because this Creature (as they said) was instrumental in finding out a Fountain of Water, whereby they allay'd their Thirst in the Defart. *They worshipp'd an Afs*, saith * *Plutarch*, because it directed them to a Spring of Water, Which excellently agrees with what the Inspired History tells us, that there was a hollow Place in the Jaw, whence Water came forth ; and therewith *Samson* quenched his Thirst. This makes the Pagan Story parallel with this in the Book of *Judges*, from whence it is most probable they first borrowed it. And whereas 'tis said by some of the forecited Authors, that this was done in the *Wilderness*, they may be well excused herein ; for it is only a mistake of the Place : (Yet by the by it is a Pagan Confirmation that the Israelites were once in the *Wilderness*, according as the Scripture relateth : yea and what *Tacitus* adds further concerning the Jews at that time, viz. † *their want of Water in the Wilderness*, one of the most remarkable things that happened to that People in their Travels, is yet a greater Proof and Confirmation of the Reality of the Sacred History.) I could add, that this happened not long after this People had been come out of the *Wilderness*, and so there was no great mis-timing of the Story. Then, whereas 'tis said by the Historian last named, that the

* Τὸν ὄνον δὲ ἀναγίναντα μόνον αὐτοῖς ὁ σαῖς πνεῦμα. *Sympos.*

† Nihil æquè quàm inopia aquæ fatigabat. *Hist. l. 5.*

the Jews dedicated this Animal to their Temple, this is added perhaps of his own Head, which is no uncommon Practice among the Gentiles, (as well Historians as Poets) when they are relating things concerning those whom they have no Kindness for. This is the best Account I am able to give of this Gentile Tradition, which was of so antient a Date: for I question not but that the * Jewish Writer was overseen, when he saith *Appion* the Grammarian of *Alexandria*, was the first that raised this Lie. And Monsieur *Bochart* talks as vainly, when he tells us, that *Appion* had the occasion of this Fable from the mistake of the words יהרה פִּי, *pi jao*, (the Mouth, or Word of the Lord;) for *Pieo*, *asinus*, in the Egyptian Tongue; for *Appion*, forsooth, was an Egyptian, and יהרה was antiently read *Jao*. Supposing this latter to be true, yet he could not learn hence that an *Afs's Head* was placed in the Jewish Temple, and afterward removed by *Antiochus*. Wherefore I see no Dependence or Connection between these things, and consequently this great Critick's Notion may be look'd upon as groundless, as any one that is conversant in that ingenious Man's Writings, knows there are many such. The short is; we must take this old Obloquy against the Jews as it is represented by the Pagan Writers (with whom we have to do at present) with its proper Circumstances: and if we do so, I conceive we cannot refer it to any Passage in the Old Testament so pertinently as to this which I have propounded. If I am not mistaken, this antient Calumny is derived from that part of the *History of Samson* which I have mentioned; which shews the Antiquity and Authority

* Contr. *Appion*, l. 2.

thority of the Sacred Writings, and that the Scripture-History is the Ground of the most of the fabulous Passages and Reports in the Writings of the Heathens.

I could mention here also, that the Jews were accused of Pagan Writers to *have worshipp'd the Clouds and the Heavens.*

* *Nil præter Nubes & Cæli numen adorant.*

Which the Satyrist speaks of the Jews. And † *Strabo* reports the same. Some have thought that the *Cælicolæ*, the Heaven-worshippers, mentioned in that Title of the || *Codex, De Judæis & Cælicolis*, hath relation to this Matter: but I think it is evident from the Title it self, that the *Jews* and *Cælicolæ* were not the same, but two different sort of People; else it would not have been [Of the *Jews* and *Cælicolæ*], but [of the *Jews* or *Cælicolæ*.] Moreover, he that looks into the (*) *Theodosian Code*, from whence *Justinian* took this, will be convinced that the *Jews* are not meant by *Cælicolæ*; for there they are said to be *an unheard-of Name, and a new Crime*: whereas they had that Name in *Augustus's* time, according to *Strabo*. There have been different Opinions concerning the rise of this Pagan Contumely, viz. that the *Jews* adored the *Heavens and the Clouds*. Some think it commenced from the superstitious and idolatrous Practice of that People in worshipping the Host of Heaven, as we read they did. But I cannot assent to this, because 'tis unreasonable to imagine that the Pagans would jeer the *Jews* for that which

* *Juvenal. Sat. 14.* † *Lib. 16.*

|| *Lib. 1. in Paratit. ad tit. 5.* (*) *Lib. 16. Tit. 8.*

which they visibly practised themselves. Others say this arose from the Devotion of the Jews, who used to look up towards Heaven when they made their Prayers to God. But this was in common to them with the Pagan Worshippers, who naturally had this Posture of Devotion, and cast up their Eyes, and spread out their Hands towards Heaven: therefore this could not be the occasion of this Imputation. But there is another Opinion which I find most applauded, and it is this, that this Obloquy of the Heathens proceeded from their mistaking the use of the word *Shamajim*, *Heavens* among the Hebrews, and even in the Scripture it self, where sometimes it signifies *God himself*. This is the Conjecture of the Learned * Mr. Selden: hence, saith he, the Gentiles infer'd that the Jews made *Heaven* a Deity. But I apprehend this Inference could not be made by them, because *Shamajim* is used in this sense but in one place in the Old Testament, viz. in *Dan. 4.26.* *the Heavens do rule*, where *the Heavens* import God himself. But I can't believe that the Pagans thought the Jews were Worshippers of the Heavens, because in this one single place, and no where else, *God* is call'd *Heaven*. And though I grant the Jewish Rabbies used the word *Shamajim* thus, making God and the Heavens Synonymous in some places of their Writings, yet they do it no where so as there might be occasion for this Mistake.

Having thus told you what I conceive did not give rise to this Pagan Accusation, I will acquaint you what I take to be the true and only occasion of it. Here then you must observe that that which is the chief thing in the Jeer, is, that the *Clouds* were

* De Dis Syr. Syntag. 2. cap. 17.

were worshipp'd; *Nil præter Nubes, &c.* From adoring of *these* the Railery arises, and the *Heavens* are but mention'd by the by, as being the Place where these *Clouds* are. This being premised, I offer it as a probable Assertion, that this Piece of Pagan Railery was borrow'd from what we often read in *Moses's* History, that God led the Israelites in their Journey from *Egypt*, and through the Wilderness, by a * *Cloud* that went before them. To this they often look'd up; the Conduct of this they daily attended to with great Reverence: the Report of which, occasion'd that Charge of the Pagans against the Jews, that they were *Cloud-Worshippers*. This is undeniable, that that miraculous Leading of that People by a Cloud could not but be very famous among the Neighbouring Gentiles, who soon communicated the news of it to others that were about them; and so this Report came to be frequent in the Mouths of most Pagans. And truly when they related that the *Cloud* was adored by the Jews, they were not mistaken; for it was no other than the Symbol of God's Presence: it was a secondary and remote Object of their Reverence and Devotion, as the *Ark*, and more especially the *Mercy-Seat* was. Only here they shew'd their gross Ignorance in concluding that if the Jews worshipp'd one Cloud, they might as well pay the same Respect to another, yea to all: whence we are told by the Poet that they worshipp'd nothing else but Clouds. Though truly I am willing to take this Author in another Sense, and I will go yet further, and offer this to be consider'd, viz. whether the wonderful *Fire*, as well as the *Cloud*, which went before the

* Exod. 13. 21. Numb. 14. 14.

the Israelites in their Travels, be not here mention'd by this Poet, seeing *Farnaby* in his Notes, and others before him, acquaint us that this Verse in some Copies is read thus;

Nil præter Nubes, & Cæli lumen adorant.

Where by *Nubes* we understand (as I have said before) the *Pillar of the Cloud* which was the Israelites Guide in the Day-time, and by *Cæli lumen* the *Pillar of Fire* or *Light* which conducted them in the Night. It is very likely that this latter reading of the Verse is the truest, and accordingly you have a plain and obvious Account of what we undertook to enquire into, viz. the *Cloud* which the Jews were said to worship, and of something more, namely, the *Light of Heaven* which this Writer saith they shew'd the same regard to; which is no other, I conceive, than that *Fiery Pillar* which continually appear'd to the Israelites in the Night, and directed them in their way: and 'tis most appositely here call'd *Cæli lumen*, the *Light of Heaven*, according to the very stile of the Old Testament, where 'tis stiled a *Light of Fire*, Psal. 74. 14. and where we are informed it was set up in the Heavens on purpose by God to give them *Light*, Exod. 13. 2. This, I say, is the plain Account of this Poetick Passage, and I do not see any Objection that lies against it. Wherefore I take it to be as notable a Testimony as any we have from the Pagan Writers of the Truth of the Mosaick History, and other Records of the Old Testament.

C H A P. V.

From the Writings and Practices of Strangers it is evident that there were such Jewish Usages and Ceremonies as these, viz. The Observation of the Seventh Day : Washings and Purifications : Paying of First-fruits and Tithes : Abstaining from certain kinds of Food : Peculiar Garments for their Priests : Bearing the Tabernacle and Ark : The High-Priest's going once a Year into the Holy of Holies : Sacrifices, with several things that belong'd to them : The Mercy-Seat and Oracle : The Urim and Thummin : the Scape-Goat : the Water of Jealousy : the Feast of Tabernacles : Nazaritism : Unleavened Bread : Circumcision : the Law of Cherem : Lots : Cities of Refuge : New-Moons : Jubilee : Mysteries and Types. Ample Testimonies out of Profane Authors are added concerning Moses.

VI. **T**HE Mosaick Ceremonies, and the prevailing of them (as very antient) are vouched by the very Practice of the Pagan World. To instance in some, (for it would be too tedious to mention all) and first in the dividing of Time into Weeks or Seven Days, and the observing a Seventh Day as sacred : thus *Hesiod* called it

ἑβδομὴν ἱερὴν ἡμέραν,

the Seventh Holy Day, because among the Gentiles this was a Day of Solemn Worship, set apart for Religious Offices. It is observ'd by * *Lampridius* of

* In Alexand. Severo.

of *Severus* the Emperor, that he used to go to the Capital, and frequent the Temples on this Day. Yea, the very word *Sabbath* was used by some of them: thus * *Suetonius* saith, *Diogenes* the Grammarian used to hold Disputations at *Rhodes* on the *Sabbaths*. And from † *Lucian*, we learn that the Seventh Day was a Festival, and a Play-day for School-Boys. From these, and several other Instances which we may find in || *Clemens Alexandrinus* and (*) *Eusebius*, it might be proved that the more Solemn Services of Religion among the Gentiles, and their Cessations from Work, were on the Seventh Day of the Week. Now, no wise Man will assert that this Custom was founded on Nature; for no Light of Reason could dictate this Division of Days into just seven, and no more; therefore 'tis reasonable to think that the general Agreement of the World in this Arithmetick, was derived from the Jews, who were particularly signalized by their Observation of the Seventh-Day, which was enjoin'd them by God himself, as in *Exod. 20. 9. Six Days shalt thou labour, and do all thy Work; but the Seventh Day is the Sabbath of the Lord thy God: In it thou shalt not do any Work, &c.* And in other places the Institution and Observation of this Particular Day are mention'd. Or, I might have traced the Original of this yet higher, and found it dated from the very Creation, from the beginning of all things, when we read of *God's resting on the Seventh Day, Gen. 2. 2.* and his *Blessing the Seventh Day, and Sanctifying it, v. 3.* From whence, without doubt, the Custom among several Gentiles of observing some Seventh Day in the Week, had its first rise.

Again,

* In *Tiberio*, cap. 32. † In *Pseudolog.* || *Strom. l. 5.*
 (*) *Præpar. Evang.*

Again, the Gentiles took their several *Purgations, Lustrations, and Purifications* from the Jews, of which the Books of *Moses* treat. When the Contents of these Writings, or the Practice of the Jewish People came to be known to the Pagans, they presently set themselves to imitate them, and most of the Washings and Purifyings used by the Jews, came to be part of their Religion. The Jewish Priests washed their Hands and Feet before they went about their Sacred Office, before they sacrificed and touched Holy Things: and they had in the Temple *Lavers* for that very purpose. Likewise they used *Asperſion* toward others, and were enjoin'd to cleanse and purify them from their Defilements which they had contracted. In a word, every Thing and Person belonging to the Jewish Service and Worship were hallow'd and cleans'd by certain ways of Purification prescribed by the Law. Hence we read of frequent Washings and Sprinklings among the *Pagans*:

* *Idem ter socios purâ circumtulit undâ,
Spargens rore levi, & ramo felicitis olivæ,
Lustravitq; viros.*

And † *Macrobius* assures us that the Gentile *Devotionists*, when ever they addressed themselves to their Gods, whether Celestial or Infernal, prepared themselves before-hand by using of Water more or less. Hence it became a Maxim among them, that || *all Sacred Things must be sprinkled with pure Water*. And they had Vessels for this purpose, which

* Virg. Æn. 6. † Constat Diis superis sacra factarum corporis ablutione purgari: cum verò inferis litandum est satis actum si asperſio sola contingat. *Saturn. l. 3. c. 1.* || Ταῖς ἁγίαις θυσίαις ὕδατι καθαρίζουσιν. *Dionys. Halicarn. l. 7.*

which contained that Consecrated Element. It might be proved from good Authors (as you may see in the Learned Dr. *Spencer*) that they for the most part sprinkled the Worshipers as they went into their Temples. The truth is, these Rites of Washing and Purifying, which were used both by *Jews* and *Gentiles*, are so like one another, that we cannot but conclude either the *Gentiles* took them from the *Jews*, or these from them. The latter is in no wise probable, because it is unworthy of God, and of the Religion which he instituted among the *Jews*, to imagine that he would take Example from the *Pagans*, and make their Religion the Standard of that which he gave to his own People, (though it is true the *Jews* often imitated the *Pagans* in their Customs and Rites, but never by the Command and Order of God, but absolutely against it :) therefore the former is most likely and reasonable, *viz.* that the *Pagans* in way of Imitation took their Ceremonies of Washing and Lustration from the *Jews*. The same Argument may be used in all the Particulars which we shall mention afterwards under this Head: by this we may prove that those Ceremonious Observances, commanded the *Jews*, were not originally from the *Gentiles*, but first of all were enjoin'd by the True God. But concerning these *Purifications* which we are now speaking of, see what was the Judgment of *Justin Martyr* of old; who producing the Prophet *Isaiah's* words, *Wash ye, make ye clean*, chap. 1. ver. 16. and commenting upon them, adds this, * “ When the Devils heard of this *Washing*, spoken of by the Prophet, they caus'd this to be the effect of it, namely, when-

M

“ ever

* Τὸ λῦτον τὸ το ἀλύσαντες οἱ δαίμονες, &c. Apol. 2.

“ ever they go into their Temples, or approach
 “ near them, or are about to be employ’d in their
 “ Sacrifices and Offerings, they sprinkle Water on
 “ themselves. This Learned Father was clearly
 of the Opinion that this Rite of *Asperſion* which
 the Gentiles used, was stolen from the Jewish
 Church, and not that this stole them from the
 Heathens. With whom agrees a late Learned
 Antiquary, who, speaking of the particular Mo-
 ſaick Luſtrations, or Purgations used by the Jewish
 Priests, *viz.* of Washing themselves before they
 entred into the Temple, saith thus, * “ This kind
 “ of Purgation was taken from the Jews by the
 “ People of other Nations, who when they entred
 “ into their Temples, had their Luſtrations and
 “ Rites of Washing in Imitation of the Jews.

Thirdly, The Gentile Custom of offering *First-
 fruits and Tenth*s was borrow’d from the Jews, and
 the Old Testament. That it was a general Usage
 among the Pagan Worshippers to offer their First-
 fruits to some of their Deities, is amply testified
 by † *Censorinus*. And that the Custom of paying
 Tithes was as general and antient, might be pro-
 ved from the respective Histories which speak of
 this Matter. This was a considerable Part of the
 old Romans Religion, who (as *Plutarch* writes)
 were wont to bestow a tenth Part of the Fruits
 which the Earth yielded them, and of other Goods
 and Profits, on their Sacred Feasts, Sacrifices and
 Temples, in honour of the Gods: but this was not
 every Year, or by any compulsive Law, but free-
 ly and out of Gratitude. He tells us that *Camillus*
 faithfully pay’d to *Apollo* the Tenth of his Booty
 and Spoils taken from the Enemy; and that *Lu-*
cullus

* *Mr. Sheringham in Cod. Jom. cap. 23.* † *De die Natal. c. 9.*

cellus grew rich because he religiously practis'd that laudable Custom of paying Tithes to *Hercules*. That the *Greeks* also paid Tithes, appears from that Dictate of the Oracle to them, — δεκάτην ἐκπέμψατε φοίβῳ: and from that Delphick Inscription,

* Ὀφρα θεῶ δεκάτην ἀκροθίνια τε κρεμάσαιμεν :

From whence *Apollo* was call'd δεκάτηφόρος. Among the *Persians* also this Custom prevail'd; for *Cyrus* (as *Herodotus* saith) offer'd Tithes to *Jupiter* after a Victory obtained. And this might easily be proved of other Nations: it was grown into an universal and fixed Custom to offer the Tenth to some God or Goddess, *post rem bene gestam*, as * *Servius* speaks, after any considerable Success either at home or abroad. Insomuch, that at last it came to be an indispensable Part of the Gentile Religion; and thence (as *Suidas* observes) δεκάτην among the *Greeks*, was as much as καθιερεῖν, consecrate. Now this Sacred and Religious Rite of Dedicating just a tenth Part to their Gods, is no Law of Nature. Though this might put them upon offering part of their Increase to those from whom they thought they received the whole, yet this particular Quota is no Dictate of Nature. They were not bid by the Law of exact Reason to consecrate the Tithe of all to the Gods. It is as reasonable and accountable to give a ninth or eleventh Part to them as the Tenth: Therefore this must proceed from some positive Law and particular Institution. And hence I gather that the Pagans received this Rite and Custom from the

M 2

Jews;

* In *Æneid*. 8:

Jews, who were under a Law of Tithes by the special Command of God, as the Scripture informs us. And though a late * Author of great Learning, reckons Tithes to have had their Rise from the Pagan World, yet he cannot but be sensible that the contrary is universally imbraced by the Learned. *Selden* particularly proves that the Phœnicians and Egyptians, and others, who were near Neighbours to the Jews, received that Custom from the Jewish Nation; and that afterwards it was transmitted from those neighbouring Heathens to others farther off, as the Greeks, Romans, &c. Or, if it could be found that some Heathens before the Jewish Dispensation offered Tithes, we might reasonably assert that some of the Patriarchs before the Law gave occasion to the Heathens to do so. But this can no where be found; but on the contrary, the antientest Instance of giving Tithes is that of *Abraham*: we read that after a great Victory he devoted the Tithes of all the Spoils to the Priest of the most High God. From this and the like Practice, the offering of Tithes among the Heathens took its beginning.

Fourthly, *Abstaining from certain kinds of Food* among the Jews, caused (it is probable) the same Custom among other Nations. The *Distinction of Clean and Unclean Meats* was derived from the Jews to the Egyptians: thus † *Herodotus* and || *Plutarch* report that these eat no Swines Flesh; yea, if they do but touch it, they wash themselves. So it is related concerning the Phœnicians, Cretians and Syrians, that they abstain'd from this sort of Flesh. These last also eat neither Fish nor Pigeons. Some of the Greek Philosophers observ'd this Difference

* Dr. Spencer, de Leg. Hebr. † Lib. 2. || Sympos. l. 4.

ference of Meats very strictly, as *Diogenes*, *Pythagoras*, *Apollonius*, *Tyanæus*; as *Laertius*, *Plutarch* and *Philostratus* assure us. The Old Pythagoreans abstain'd from several kinds of Food, especially they refrain'd from eating of Fish. What God tacitly forbad in Sacrifices, as the Brain and the Heart, (for neither of these are commanded to be sacrificed unto God) those Philosophers openly forbad at their Tables. And they derived from the Hebrews their not eating things that died of themselves, or that had Blood in them. In many other Usages it might be shewed that the Pythagorean Way was an Imitation of Judaism.

Fifthly, *The Heathen Priests Garments* were in imitation of those which the Jewish Priests wore. The Pagan Pontiffs wore a *Mitre* on their Heads, as * *Philostratus* testifies: and a *White Vest*, or *Linen Ephod*, was the usual Apparel of their Priests in their Holy Service, as † *Valerius Maximus* and others inform us. A worthy || Writer before mentioned, asserts that the Priests Vestments of Linen were a Ceremony taken from the *Egyptians*, and quotes Authors to prove that the Egyptian Priests used such a sort of Vesture. But it is more probable that the Egyptians and other Nations had it from the Jews. I am not singular in this: it was the Sense of the Antients (as [*] *Photius* intimates) that the Worshippers of Idols, in imitation of God's Priests, clothed theirs with a peculiar sort of Garments, which were after the fashion of the *Ephod*. With which agrees the

M 3

Learned

* Lib. 3. † Lib. 1. cap. 1. || De Legib. Hebræorum.

[*] 'Οι τῶν εἰδώλων θεράπονται, κατὰ μίμνησιν τῶν ἱερέων τῶν θεῶν, πῶς τῶν ἱερέων σιτὰς ἀφαιρεσμένας ἐπένετο, εἰς ἅμια τῶν ἑβραίων. Epist. 192.

Learned || *Bochart* : “ The Egyptians (saith he)
 “ being in many things followers of the Jews,
 “ permitted their Priests to wear no other Vest-
 “ ments but Linen ones. And again in the same
 place he saith, “ *Plutarch* doth greatly philoso-
 “ phize concerning the Linen Garments which
 “ the Egyptians wore, but more subtilly than
 “ solidly, he being ignorant that many Rites and
 “ Usages of this nature were derived from the
 “ Jews to the Egyptians. And † *Huetius* is posi-
 tive in this Notion, saying, “ The Priests of *Isis*,
 “ i. e. the Egyptian Priests, wore Linen, and
 “ therein imitated the Linen Garments of the
 “ Hebrew Priests.

Sixthly, *The carrying of the Heathen Gods in little
 Tabernacles, Tents, or portable Temples*, (as you read
 of the Tabernacle of Moloch, *Amos* 5. 25. and *Acts*
 7. 43.) was taken from the Jews carrying the Ark,
 which was the Symbol of God’s Presence. So || *Gas-
 par Sanctius* : “ The Tabernacle (saith he) of
 “ *Moloch* was a certain Bier on which *Moloch* was
 “ carried about in solemn Pomp ; whom the Jews,
 “ after the fashion of the Gentiles, carried with
 “ them, whithersoever they went, in a Religious
 “ Manner, and for Protection-sake, making him
 “ the Companion and Guide of their Travels:
 “ even as the Jews of old (*observe that*) carried
 “ the Ark, and in it the Divine Oracle, through
 “ the Wilderneck. Thus Dr. * *Godwin* : “ The
 “ bearing or taking up of this Tabernacle may
 “ seem to have its Original among the Heathens
 “ from an unwarrantable Imitation of *Moses’s* Ta-
 “ bernacle, which was nothing else but a portable
 “ Tem-

* De animal. Sacr. Pars 1. lib. 2. † Demonst. Evang.
 || In Comm. in Act. 7. 43. ||| Mos. & Aaron. l. 4. c. 2.

“ Temple, to be carried from place to place as
 “ need required : For (*as he goes on*) it cannot be
 “ denied that many Superstitions were derived
 “ unto the Heathen from the true Worship of
 “ God which he himself had prescribed unto his
 “ People. But the worthy Author afore-cited is
 of another Opinion, telling us, “ That the Ta-
 “ bernacle of *Moloch* was the first Original of the
 “ Tabernacle of God. God saw that the Pagans
 “ took up on their Shoulders the Tabernacle of
 “ *Moloch*, and thereupon made a Tabernacle for
 “ himself, and an Ark to be born upon Shoulders.
 Thus he. And if you would see the Parallel be-
 tween *Moloch's Tabernacles* and *God's Tabernacle*,
 take it from that Learned Pen thus : * *Moloch's*
 Tabernacle was portable ; therefore God's was so.
Moloch's Tabernacle contained in it his Image : so
 the Tabernacle of Testimony had in it the Ark,
 and a pair of Images, *viz.* the Cherubims. In
Moloch's Idolatrous Temple *Moloch* shewed him-
 self present by his Image, and by giving Answers
 thence : Accordingly in the Jewish Tabernacle
 the True God inhabited, and exhibited frequent-
 ly a sensible Testimony of his Presence. The Ido-
 latrous Tabernacle was called the Tabernacle of
Moloch, i. e. *the King* : Senblably the Mosaick Ta-
 bernacle was accounted and held to be the Palace
 and Mansion of the Highest King, i. e. God. The
 Tabernacle dedicated to *Moloch*, represented the
 Sun placed in its Celestial Tabernacle : In imita-
 tion of this, *Moses's* Tabernacle was a Represen-
 tation of the Heavens and the Stars, and the whole
 World. Seeing the Learned Author was pleased
 to publish this Parallel to the World, I hope it is

M 4

no

* De Legibus Hebræorum, Lib. 3. cap. 3. Dissertat. 1.

no Offence to repeat it here, and with submission to so accomplish'd a Person, to deliver my Thoughts freely of it. He will not permit it to be said, that the Devil apes the Almighty: this he discards and brands as a * *Vulgar Error*. But I crave leave to ask this Question, Is not this more tolerable, yea more credible, than to say that the Cursed Fiend is imitated by God himself? Can we think that the True God is so careful and precise in following the Idolatrous Gentiles? Can we believe that he so exactly emulated every Point of Idolatry belonging to *Moloch's* Tabernacle? Surely this cannot be thought worthy of that All-wise Being, this cannot be consistent with what we read of him. Wherefore let us consult the Place in *Amos*; *Have ye offered unto me Sacrifices and Offerings in the Wilderness, forty Years, O House of Israel? But ye have born the Tabernacle of your Moloch, and Chiun your Images, the Star of your God which ye made to yourselves*; chap. 5. 25, 26. Here God reproves and upbraids the Israelites for their gross Idolatry, and particularly for *bearing the Tabernacle of Moloch*. Whatever Disputes there be about other things in these Words, this is undeniable, and beyond all Controversy, that *bearing the Tabernacle of Moloch* was a piece of Idolatrous Service, it being opposed here to *offering Sacrifices and Offerings unto God*. With this Idolatrous Worship of theirs God was provoked and incensed, and tells them in the next Verse, *they shall go into Captivity* for this very thing. Is it then probable that this *bearing of the Tabernacle of Moloch* was the Original of worshipping the True God in the Tabernacle? Is it reasonable to believe that he made this manner of Worship his

Own,

* Lib. 3. cap. 2.

Own, and instituted it as one of the chief and principal Parts of the Solemn Religion of the Jews? Were all things to be done by the Jews in their Religious Service, *according to the Pattern in the Mount?* How then can the *bearing of the Tabernacle of Moloch* among the Gentiles, be the *First Pattern* (as that Learned Author expressly saith) of *Tabernacle-Worship* among the Jews? God was * *grieved with the Generation of the Jews in the Wilderness*, as he saith himself; he was exceedingly displeased with them for this their Idolatrous Worship: but behold! he soon changed his Mind, and took a liking to this Way, and set it up among the Israelites, and caused it to be the Choicest and most Sacred Piece of Divine Worship. Thus God's Worship was a Transcript from *Moloch*, instead of being the First Original Pattern. I must needs confess I cannot prevail with my self to entertain such Thoughts as these, and to frame such a Notion of God. I rather choose to embrace that *Vulgar Error*, (as he is pleased to stile it) that a great part of the Ceremonies which the Pagans used in their Religion, was taken from the Worship prescribed by God himself in the Old Testament, and particularly that the *Tabernacle of Moloch*, i. e. the Seat in which he was carried up and down to be worshipp'd, the *συννῆ* of that Idol, (as St. † *Luke* calls that of the God *Remphan*) was in imitation of the *Jewish Tabernacle*, or portable Temple, wherein *Jehovah* was present; and that from the *Ark* in that holy Place, the Gentile Worshipers borrowed their *Chests*, and *Boxes*, and *little Houses*, wherein they carried their Gods up and down. I shall afterwards have occasion to

account

* Psal. 95. 10. † Acts 7. 43.

account with the Learned Author who opposeth this, and the Doctrine which leads to it; therefore I shall add no more here.

Seventhly, The Heathens followed the Usage of the Jews in some things which were done in their *Consecrated Places and Temples*. It was a Custom, saith an * antient Writer, to go but once a Year into some of those Places, and it was wholly unlawful to visit some of them at all. † *Pausanias* instances in particular Temples which were opened but one Day in a Year: and of *Orcus's* he saith, || None was permitted to enter into it but the Priest. This any Man may see was borrowed from the Divine Constitution among God's People, that the High Priest only was to go into the Holy of Holies, and that but once in a whole Year. To this likewise I may adjoin, that the *Adyta* and *Penetralia* among the Pagans, were taken from this *Holy of Holies* among the Jews. Those Places (which were the same also with their *Delubra*) were (as [*] *Servius* explains them) Secret Recesses in their Temples; they were hidden and remote Apartments that were *inaccessible* to all but their Priests, and therefore they had the name of *Adyta*, as [†] *Cæsar* observ'd. This is a plain Imitation of the *Sanctum Sanctorum*, that Inmost Part of the Sanctuary among the Hebrews, whither (as hath been said) the Chief Minister of Religion only could have access.

Eighthly,

* Quædam fana semel anno adire permittunt, quædam ex toto nefas visere. *Minut. Felix.* † In Exoticis.

|| Ἀνοίγνυται μὲν ἅπασι καὶ ἔτι ἐκείνου, εἰσελθεῖν δὲ ἔτι τότε ἐφίεται παράγῃ τῇ ἱερῶν. *Eliac. 2do.* [*] Secreta Templorum. In *Æt.* 2. [†] Pergami in occultis & remotis Templi, quò præter Sacerdotes adire fas non est, quæ Græcè ἁδύτα appellant. *De Bell. Civ. l. 3.*

Eighthly, The *Pagan Sacrifices*, and many Rites, Usages and Circumstances about them, were borrowed from the old Patriarchs and Jews, of whom the Old Testament gives us the Relation. *The Sacrifices of the Gentiles are sacrilegious Imitations of the Hebrews*, saith * St. *Austin* peremptorily; and at several other times he professedly declares that many of their Religious Observances were from the Jews: I might observe that their *Immolation*, (so called from a *Cake* of Flower which the Priest, when he came to sacrifice, laid on the Head of the Beast) and their *Libation*, or Tasting the Wine, and *Sprinkling* it on the Beast's Head, and likewise their Eating and Drinking part of the things which were sacrificed, making merry with the Remains of what was offered, were plain Imitations of what the Hebrew Priests did. The using of *Salt in Sacrifices* is another thing which may be mentioned here; for this also was derived from the same Fountain. Hence *Homer* gives *Salt* the Epithet of † *Divine*: and *Plato* observes that *Salt* is well accommodated to sacred things; wherefore it is call'd by him || θεοφιλης, or, as (*) *Plutarch* transcribes it, θεοφιλέστατον, most acceptable to the Gods. Of what Authority and Worth *Salt* is, you may learn, saith (†) *Pliny*, from its being constantly used in holy Things by the Antients. Whence had they this Notion and Practice but from the Hebrews, among whom *Moses*, or rather God, ordered all things that were offer'd in Sacrifice (||) to be seasoned with *Salt*: and thence it is call'd, in the same place, *Salt of the Covenant*, because they were bound as by Covenant to use it in all

* Cont. Faust. l. 22. c. 17. † Θεῖον, Iliad. 1. || In Timæo. (*) Sympof. l. 5. (†) Maxima salis autoritas è sacris veterum intelligitur. Nat. Hist. l. 31. c. 7. (||) Lev. 2. 13.

all Sacrifices: to which our Saviour refers, (applying it to another Sense) * *Every Sacrifice shall be salted with Salt.* To pass to some other Circumstances relating to the Gentile *Sacrifices*, and which sprang from the Old Testament: In imitation of the *Perpetual Fire* on the Altar among the Jews, the Assyrians and Chaldeans kept a Fire always burning, and accounted it a very sacred and choice Treasure. This is *Nergal* which we find mention'd in 2 *Kings* 17. 30. according to the Opinion of a very † excellent Man. And some think this sacred Fire was kept in that City which they call'd *Ur*, from *Ur, ignis*. The Persians also had their *Perpetual Fire*, which they religiously kept, as || *Strabo* relates. So it was ordered by the *Greeks*, that τὴν ἄσβεστον should be kept in the Temple of *Apollo* at *Delphos*, and in that of *Minerva* in *Athens*: this Fire was call'd by them ἱεὶς, whence the Latin *Vesta*. And the Romans as well as the Grecians observed this Custom: a Continual Fire was kept in the Temple of *Vesta* at *Rome*, as *Virgil*, *Ovid*, *Valerius Maximus*, and several other of their Writers acquaint us. The Virgins (thence call'd *Vestal Virgins*) who had the care of it, suffer'd it not to go out, unless in time of Civil War: at all other times they continually attended and watched it, constantly repaired and recruited it. If by any strange Accident the Fire was extinguish'd, it was not to be rekindled by ordinary Fire, but by the Rays of the Sun; which was done by Instruments on purpose. This Sacred Fire thus perpetually kept burning, and which was in order to the Sacrifices, was in emulation

* Mar. 9. 49. † *M. Selden*, de Dis Syr. Syntag. 2. cap. 8.
 || Πῦρ ἄσβεστον ἐκλάττεον οἱ Μάγοι. Lib. 15.

lation of God's express Command to his own People in *Lev. 6. 13.* *The Fire shall ever be burning on the Altar: it shall never go out.* And if you remember the Original of this Fire, namely, that it came down from Heaven, when *Aaron* the first time offer'd Sacrifice in the Desert, you will be farther confirmed that the Pagans had this Usage from the Jews: for herein also they imitated them, as was suggested before; they renewed this Fire from *Heaven* whenever it chanced to go out. The *Vestal* Fire was borrowed from Celestial Heat, not kindled by any Earthly Flame: which shews that the *Jews* Heavenly Fire, which they kept always burning, and wherewith they set on fire their *Sacrifices*, gave occasion to this of the Heathens. And what if I should say that *Ἑστία* (of which *Vesta* is but a Corruption) is of Hebrew Original, and is as much as *Esh Jah*, *Ignis Domini*, i. e. the sacred Fire of God's own appointing? Next, *the making of Leagues and Covenants by Sacrifice and by Blood*, which was an usual Custom among the Pagans, was derived from Scripture-practice, of which there is * mention more than once. We read that among the old Romans their Solemn Compacts were both made and confirmed with the Ceremony of Striking, Killing and Cutting up the Sacrifice; whence *perculere*, *ferire fœdus*, to strike a League, was no uncommon Phrase. More especially the Killing and Sacrificing of a Swine were most in use among them, as appears from † *Livy* and ‖ *Virgil*. And this Custom was in use among the Grecians, as is to be seen in *Homer* often; and thence *συνδαι* was the word to signify not only the

* Gen. 21. 27. Exod. 24. 6, 7, 8. † Decad. 1. lib. 1.

‖ — *Casâ jangebant fœdera porcâ. Æn. 8.*

the Ceremonial *Libations* at their Sacrifices, but also the *Compacts* which were made at such a time: and (as * *Eustathius* observes) the Sacrifices had the name of *ῥενια*, i. e. Covenants given them. This Practice was in other Nations, (though with a mixture of some other Ceremonies and prophane Usages): when they swore to one another, and made Bargains in a solemn Manner, they used to slay some Animal and sacrifice it; and this was reckon'd as a Testimony of their mutual Agreement. For as a Sacrifice was a Federal Oblation, whereby Men made a League and Covenant with God, and entred into Communion and Friendship with him; so the same Ceremony was used as a Signification of Humane Friendship, as a Token of Covenanting between Men and Men. And because Sacrificing was accompanied with a friendly *Eating and Drinking with one another*, therefore also it hath been the Custom of all the World (of which it is unnecessary to produce Instances) to make Leagues of Friendship, and to contract Covenants in that sociable way. Eating and Drinking together have been not only a Sign, but a Pledg of Amity and good Agreement. Which you will find to be originally derived from the Practice of the Antient Patriarchs, and others in the Old Testament. Thus † *Jacob and Laban*, || *Isaac and Abimelech*, (*) *David and Abner*, entred into League and friendly Correspondence, and confirmed their Alliances with one another. To which I will only add this, that *Salt*, which was used in *Sacrifices* (as you heard before) was a *Symbol of Friendship and Covenanting*; and with
 refe-

* In *Iliad* γ. † Gen. 25. 30. || Gen. 31. 45.
 (*) 2 Sam. 3. 20.

reference to this (besides the Reason before named) was call'd *Salt of the Covenant*: whence, among the Pythagoreans, *Salt* was a Representative of amicable Correspondence; and the Duration and Lastingness of it was fitly signified by this, which is a Preservative against Putrefaction. In short, among the Heathen Nations this was generally a Token of *Friendship*, and was used to express a *Familiarity* and *Agreement* among Persons. This we may conjecture was derived from the Jewish Practice, and particularly from *Melach Berith*, the *Salt of the Covenant*. Shall I add under this Head, that it may be the Greeks giving the name of Ἀναθήματα to the *Gifts* and *Presents* which were consecrated to their Gods in their Temples, had its rise from those Sacrifices and sacred Gifts call'd in the Old Testament *Terumoth*, *Heave-Offerings*; which had that Name because they were heaved or lifted up in honour of God, to whom they were brought? for those * Ἀναθήματα, in imitation of these, were call'd so from being *lifted* and *hung up* on some high Place in their Temples to their Gods. It seems these Heathen Devotionists would have their *Heave-Offerings*, their *Elevated Presents*, their *Exalted Gifts*, which were borrow'd from the Jews.

Ninthly, *The Heathen Oracles, and giving of Answers in difficult Cases*, were of Jewish Extraction. They were borrowed from God's *Holy Oracle* in the inmost part of the Tabernacle, and afterward of the Temple. You may easily trace them to the *Mercy-Seat*, whence God gave *Answers* to the High-Priest. This we may learn from the Name which is given it, viz. Debir, 1 Kings 8. 6. Psal. 28. 2. which

* From ἀναθεῖναι, sustollere, suspendere.

which in Latin is *Oraculum*. This hints to us that the Thing it self, as well as the Word, is taken from the Jews. There is an * Ingenious Man hath labour'd to shew that the particular Shape or Fabrick of *Apollo's Temple at Delphos*, and the *Oracle* of that Place, with the Ceremonies used there, are from the Old Testament. Though he hath some things which may seem a little too fanciful, yet the main may be true and solid, viz. that the *Pagan Oracles* were fetch'd from the Divine Ones in Scripture. Under this Head I will add, that 'tis not improbable that the Poetical Conceit of *Sphinx*, which used to utter Riddles and ænigmatical Sayings, was taken from the Sacred *Oracle* of the Jews, and from the *Cherubims* which were over the *Propitiatory*; whence *Answers* were given by God. For the *Sphinx* was (as the Poets feign'd) a multiform Creature, but had a Humane Face, and moreover had Wings: and so likewise those *Sphinxes* which were placed without the Egyptian Temples, were pictured with Wings. This is exactly according to the Representation which hath been given of the *Cherubims*; they were of a mixt and various Shape; but 'tis generally agreed they had the Countenances of Men, and that they were winged: and 'tis well known that these Creatures hovered over the *Mercy-Seat*, which was the Place of the Holy *Oracle*. So that upon these accounts, it seems to me very likely that some part of the Sacred History, concerning the *Oracle* and *Cherubims*, lies disguised under these Poetical Fictions: but let every one think as he pleaseth.

But the Devil especially brought in *Oracles* in imitation of the *Ephod*, and its *Urim* and *Thummim*,

* Dr. Dickinson's Delphi Phœnicizantes.

mim, that great and celebrated Oracle among the Jews. This questionless was not unknown to the Gentiles; for a Proof of which, there are some alledg what * *Diodorus* the Sicilian, and † *Aelian* deliver, viz. that the Chief Judg, or Lord-Chief Justice (who was also the Chief Priest) among the Egyptians, wore at his Neck an Image hanging at a golden Chain, and made of precious Stones, and the Name of it was *Truth*. The Egyptians had this, say || *Grotius* and (*) *Vossius*, from the Hebrews, as many other things; for *Thummim* is rendered *Truth* by the Septuagint: and thence it is likely the Image of Truth, which hung at the Neck of the Egyptian High-Priests, alludes to the Precious Stone, or rather that Set of them which hung at the Breast of the Jewish High-Priest, in which were the *Urim* and *Thummim*. Indeed thus far I am willing to grant, that the Egyptians might borrow the word *Αλήθεια* hence, and apply it to that excellent Jewel which was made of a *True Right Saphir*, and therefore they used the word *Truth*: but I cannot proceed, and say (with some) that there is any proof hence that the *Thummim* was an Image. I grant that the Egyptians might have heard of the *Urim* and *Thummim*, and it may be fancied them to be some little Images made of Precious Stones, the *Urim* and *Thummim* being lodged in the same place with the twelve famous Gems which the High-Priest wore; and from thence perhaps the Mistake was propagated among the Gentiles, that those Oracles of the Jews were a sort of Images: I say it is probable that this false Notion concerning the Divine Oracles

N of

* Lib. 1. † Var. Hist. l. 14. c. 34. || De verit. Christi. Relig. l. 1. (*) De 70 Interpretib.

of the Hebrews, was propagated among the Heathens: and in pursuance of this, I will add this Conjecture, viz. that the *Ancilia* among the old Romans, which were said to be *from Heaven*, and in which the Fates of the City were contain'd and lodged, (which really were but one, though said to be many) had some reference to the Jews *Urim* and *Thummim*, that Divine and Heavenly Depositum, on which the Fates of all Persons depended who repaired unto it, and consulted it; and which was indeed but one single Oracle, (as I have shewed in another place) though by the different Names it seem'd to be more. And these *Ancilia* dropt from Heaven, being in the Shape of *short Shields* or *Bucklers* that are to *cover the Breast*, seem on this very account to have reference to the holy *Breast-Plate*; in which, you know, the *Urim* and *Thummim* were deposited. And further, to advance this Notion, let it be remembred that those *Ancilia* were always in the keeping of the *Salii*, a noted sort of *Priests*; and the Badg of their Office was a *brass Plate* or *Covering on their Breasts*, which they wore over a *rich Partie-coloured Vest*: which latter seems to be in imitation of the *Jewish High-Priest's gaudy Vestment*, as the former of the *Breast-Plate*, wherein the *Urim* and *Thummim* were placed.

Thus, without any straining, it appears that the Pagans had some notice of that *Great Oracle* of the Hebrews, though they were very much mistaken in conceiting it to be some pretty Image, or some strange thing sent from Heaven. Whereas the most facile and obvious Account that can be given of the *Urim* and *Thummim*, is, that they were not Things, but Words, i. e. they were those bare words, URIM and THUMMIM, written or en-

graven

* F

Is Jul

graven in some small Plate of Gold, and put into the High Priest's Pectoral. And I am apt to think that some of the more understanding Gentiles had an apprehension of this, and that thence we read so often in Authors of the ἑφὸς ἡρακλῆα, which were an Imitation of the *Hebrew Letters* or *Writing* which made up the *Urim* and *Thummim*. From this sacred Scripture in the Ephod those *Ephesian Letters* were borrowed, which they used in Magical Art, and whereby they did any thing that they had a mind to do. In all Businesses they fled to these, and consulted them, so that they were a kind of *Oracle* unto them. This I conceive was an Allusion to the *Hebrew Oracle* which consisted of *Letters* or *Writing*.

Tenthly, *The Scape-Goat*, (*Gnazazel*, from *gnex* a Goat, and *azal* he went, as much as to say the *Wandering Goat*) dispatched into the *Wilderness* with the *Sins of the People*, and repeated *Curses on his Head*, gave occasion for the like Practice among the Gentiles. Thus the Greeks used in a formal manner to dismiss some Animals with a Curse; whence those devoted Creatures were call'd ἀφετα by them, because they were thus sent away. The Romans did the like sometimes upon occasion: so *Suetonius* speaks of some Horses that *Cæsar* * had thus dealt with when he pass'd the *Rubicon*. After the same manner the antient Arabians devoted to their Gods Sheep and Goats. But the Practice of the Egyptians is most remarkable of all, who (as *Herodotus* relates) used to heap Execrations on the Head of a devoted Beast or Sacrifice selected for that purpose, that if any Evil hung over them, it

N 2

might

* Fluvio consecraverat, ac vagos & sine custode dimiserat.
In *Jul. c. 81.*

might be turn'd on the Head of that Sacrifice. * They curse, saith he, the Heads of the Sacrifices with these words, *If any Mischief threaten the Sacrificers in particular, or all Egypt in general, let it all light upon the Head of this Animal.* And when they had loaded him with all their Imprecations, they used to hurry him headlong into the River Nile to be drowned, or they sold him to a Greek or some other profane Man, to derive all those Maledictions from themselves to the Belly of that Person. This Egyptian Expiation was taken from *Azazel*, or the Scape-Goat, *Lev. 16. 21, 22.* where 'tis said, *Aaron was to lay both his Hands upon it, and to confess over him all the Iniquities of the Children of Israel, putting them on the Head of the Goat: and then he was to send him away by the hand of a fit Man into the Wilderness: and the Goat was to bear upon him all their Iniquities into a Land not inhabited.* Ἀποπομῶαι is the word used by the LXX to express the Hebrew word *Azazel*; and accordingly the Ἀποπομῶαι θεοί; that were thought to avert Calamities, and the Ἀποπομῶαι, which were Sacrifices offer'd by the Heathens to avert impendent Evils, are related to this.

Eleventhly, From the *Water of Jealousy* in use among the Jews, (*Numb. 5. 12, &c.*) wherewith they tried the Honesty of a suspected Wife, the like Custom came to be used by the Gentiles. The † old Greeks tried their She-Priests, or Nuns, who were suspected of Whoredom, with a *Draught* which they tendred to them to drink; and if the Party were guilty, she presently was struck dead. They had also (as we learn from || *Philostratus*)

another

* Καταρέονται δὲ ταῖς λέγοντες τῇσι καταλήσι, &c. *Lib. 2. c. 39.*

† Pausanias, lib. 7. || *Vit. Apollon. l. 1. c. 4.*

another Water, to try Perjury, which might be of the same Original.

Twelfthly, We read in several Authors, (some of whom you will find quoted in * *Cælius Rhodiginus*) that *Branches* were used in the superstitious Rites of the Gentiles, and in the Worship of their Gods. Among the Athenians particularly there was a Festival which took its Name from *Branches*: and *Plutarch* and others tell us, that they went about with *Boughs* in their Hands in honour of *Bacchus*. If we compare this with what the Jews did in the *Feast of Tabernacles*, (as the † Scripture testifieth, and as ‖ *Josephus* relates) namely, that they sat under Booths which they shadowed with Branches; that they sacrificed to God, holding in their Hands Boughs of Myrtle and Palm; and that they went up and down many days with these in their hands, we may gather hence, that this Hebrew Rite was borrowed by the Gentiles, who were very apish; especially if we take notice that the Jews and Gentiles kept this sort of Feast at the same time of the Year. For the Feast of Tabernacles was celebrated on the fifteenth Day of the Month *Tirsi*, i. e. about the beginning of our *September*: then it was that they feasted, and made merry, and express'd it by all signs of rejoicing; and then it was also that the *Pagans* kept their great Feast in honour of *Bacchus*. I know [*] *Plutarch* derives that from this, and so makes the Jews imitate the Gentiles, as some of late have done: but I hope I have suggested sufficient reason already (and may do more afterward) to antidote against this vain Conceit.

N 3

I

* Lib. 7. c. 29. † Lev. 23. 40. ‖ Antiqu. l. 3. c. 10.

[*] Sympos. 4. 3.

I pass on to other Particulars: the *Nazarites* among the Jews nourished their Hair for a time, and then dedicated it to God; which was done by cutting it off, and offering it in the Temple or Tabernacle, and then burning it with the Sacrifice, *Numb.* 6. 18. That the *Pagans* imitated them in this is evident: thus concerning the Greeks * *Plutarch* testifies, that they dedicated the First-fruits of their Hair to *Apollo*, *Æsculapius*, *Hercules*, *Bacchus*, and other Gods. The Romans likewise the first time they shaved their Beards, and cut the Hair of their Heads, offered them to some Deity, as may be proved from † *Suetonius* and other Writers, And not only the *Greeks* and *Romans*, but the *Assyrians* and several other Nations took up this Custom, as you may satisfy your selves abundantly from || some Criticks who have handled this Subject.

Several other things I might mention, as the Jews putting away all Leaven at the Passover: whence perhaps Leavened Bread was not permitted to the *Gentiles* at some certain times; yea it was not lawful (saith *Aulus Gellius*) for *Jupiter's* Priests to touch Leaven. From the Jews the Custom of Circumcising went to several Nations, and not from them to the Jews, as [*] *Strabo*, [†] *Celsus*, and others conceited. But [||] *Origen* confutes this Mistake, and shews that God himself first instituted this Ceremony; that *Abraham* and his Race first practised it, and in imitation of them the People of the next neighbouring Countries took it up, as the *Arabians* and *Egyptians*. Of these latter, and the *Ethiopians*, the *Persians*, *Phœnicians*, the

Tro-

* In *Thesco*. † In *Nerone*. || *Meursius* in *Græc. Feriæ*. l. 3. *Ipsii* Comment. in *Tacit.* *Montague* against *Selden's Hist. of Titus*. *Casaubon* in *Theophrast. charact.* *Heinsius* in *Sil. Ital.* [*] *Lib.* 17. [†] *Orig. contr. Cels.* l. 1. [||] *Ibid.*

Troglodyta, and those of *Colchos*, * *Herodotus*, † *Diodorus*, || *Strabo*, testify that this Rite was used by them. *Philostorgius* relates the same of the antient *Arabians*. *Pythagoras* was circumcised, saith *Theodore*. However, this is certain that this Jewish Practice came into use among several Nations, and it was originally from *Abraham* (who was first circumcised) and his Stock, who were Jews. I might add here, that the Jews at circumcising the Child gave it a Name: thence the Pagans took up the same Custom of giving Names to their Infants. Hence *Dies Nominalis* went along with *Dies Lustricus*, and this was about the eighth or ninth Day among the Romans; which seems also to be in imitation of the Jews. Bigamy was forbidden to the [*] Pagan Priests, as it was to the Jewish ones. So in compliance with the Mosaic Law, it was unlawful for their [†] Priests to touch any dead Corps. From the same Sacred Fountain was their *Aqua Lustralis*, used in sprinkling of Sepulchres, and to purify those who had touched them, or came near them. From the Law of *Che-rem*, the *Anathema*, the Thing or Person devoted to Death, Lev. 27. 28, 29. seem to be derived the Pagan *Καὶ δαίμονα*, and *Devota Capita*. The neighbouring Gentiles heard of the devoting to utter Destruction certain Cities and their Inhabitants; and 'tis likely they heard that this was done by the special Command of God. Hence they apishly and superstitiously imitated this Usage, (as you have seen they do in other things) and devoted certain Men to Death and Destruction, to please and propitiate their Gods. And this is the more credible,

N 4 because

* Lib. 2, & 3. † Lib. 3. c. 22. || Lib. 16, & 17.

[*] Liv. Decad. r. l. 10. [†] Dio. Hist. lib. 54.

because the very word Ἀναθίματα (which was sometimes confounded with Ἀναθίματα) was used by the antient Greeks to signify those miserable and execrable Wretches who were thus destined to the Infernal Ghosts. When any great Plague or Calamity broke in upon the Pagans, Men, as well as Beasts, were devoted to Slaughter, and given up as Propitiatory Offerings to their Deities: and these, I say, were by them termed Ἀναθίματα, Accursed, Devoted, Execrable Creatures, which answers to the Jewish *Cherems*, which were Things or Persons devoted to utter Destruction. This Pagan Usage was but a Transcript of the Hebrew one.

Perhaps the use of *Lots* among the Gentiles had its Original from what the Sacred Writings relate of this Practice. In *Lev. 16. 8.* two Goats (in order to some Sacred Design) were chosen by *Lot*. *Joshuah* found out *Achan* to be an Accursed Criminal by this means, *Josh. 7. 14, 18.* The first Assignment of Portions in the Land of *Canaan*, was by casting *Lots*, *Josh. 13. 2.* *Saul* was chosen King of *Israel* thus, *1 Sam. 10. 21.* By the same Method *Jonas* was discovered to be the Cause of the Tempest, *Jonas 1. 7.* From which antient Instances of *Lottery* it is probable the Gentiles borrowed the like Usage, and made choice of their Military and Civil Officers, and transacted other Matters in this way. In * *Homer* some of the Great Commanders are made after this fashion, as *Eurylochus* and others. Some of the Athenian Magistrates were annually call'd to their Places by *Lot*; whence they were stiled κληρωτοί. Particularly this was the manner of chusing Judges at *Athens*, as you may see in || *Cælius*

* Κληρωτοί ἐν κοινῇ, &c. || *Antiqu. Lect. lib. 22. c. 18.*

Ilius Rhodiginus. Yea, some were chosen into the Priesthood with this Ceremony, and therefore had the name of κληρωτῶν, as *Aristotle* tells us in the fourth Book of his *Politicks*. They used Lottery on other accounts, as you may see in *Suidas* in the word κληρωτηρια. This also was in use among the Old Romans sometimes; and not only in the Election of Publick Officers, but in other Affairs: more especially in their *Divinations* these Lots were made use of, as it were easy to prove. All which it is likely had its first Rise from the Old Testament, and the Practice of the Antients recorded there.

Is it not reasonable to think that the *Cities of Refuge* among some Pagan Nations, whither Offenders fled for Protection, had their Origine from those so expressly mentioned in *Numb.* 35. 13, 14, 15. Hence we read that *Cadmus*, when he built *Thebes*, founded a Place for all sorts of Criminals to repair to: and *Romulus* at the building of *Rome* erected a Sanctuary for Offenders to fly to. Further, I could observe that the *New-Moons* were celebrated by the Athenians and other Grecians. Concerning the first * *Plutarch* is very positive: and as to the rest, that † Proverbial Saying, σεαυτῷ νεμηνίαν κερύσσειν, in use among them, shews that they solemnly observ'd the first Day of the Month. The Romans likewise had the same Custom, as is manifest from that of ‖ *Ovid*,

Vendicat Ausonias Junonis cura Calendas.

And these New-Moon Festivals are referr'd to by
Horace

* Quæst. Rom. † Hesych. ‖ Fast. l. 1.

Horace more than once, as you may see in * *Turnebus*. All which is of *Hebrew* Extraction. I could take notice that the Latin *Jubilare*, and *Jubilatio*, (which are found in *Varro* and other old Romans) which signify great Rejoicing and Shouting for Joy, are from the old Jewish Law of † *Jubilee*, a Time of exceeding Gladness, being the Year when Servants and Debtors were restored to their Liberty and Possessions, which occasioned great Rejoicing. And I could propound more Instances yet to prove that several Customs among the Heathens were extracted from the Holy Scriptures, and that Heathen Worshippers shaped New, Strange, and Profane Rites, and Ways of Worship out of the Passages they read or heard of there; and that most of the Heathen Usages are corrupt Imitations of the Jews.

I will add to the several Particulars this one more, which though I will not confidently pronounce was borrowed from the Jews, yet I propose it as a thing very probable: It is this, that the *Hieroglyphicks* of the *Egyptians* were in imitation of that People; for they were brought up under *Shadows*, *Types* and *Symbols*, dark Representations, and mystical Rites: which might give occasion to the *Egyptians* to teach Religion and Morality by *Hieroglyphick Figures*. I am not positive here, (nor would I be any where else, unless I had good Grounds to go on) because I am not altogether certain that the Hieroglyphick Learning began after *Moses*. But there is great probability that it did, and consequently that it was derived from what they

* *Advers. lib.* 15. c. 19. & l. 24. c. 45.

† *Levit.* 25. 9, 10, 11.

they observ'd among the Jews. This is the Perswasion of the Inquisitive * *Kircher*, who without any hesitation averreth, that the *Symbolical* and *Hieroglyphick Learning* was imbibed from the Hebrews. Nay, to go yet farther, now we are come thus far; there are those who conjecture that a great part of the *Antient Gentile Philosophy* was collected from the Holy Book of Scripture. Among the antient *Persians* the Mosaick Religion might be discovered in many Instances which might be given of their Principles: and an Ingenious† French Author hath lately proved that their *Zoroastres* was the same with *Moses*. And as for the *Pythagorick* and *Platonick Philosophy*, which consists much in Figures and Numbers, in Dark and Symbolical Precepts, it is evident that it was made up out of the Sacred Hebrew Writings. The Platonists Books concerning *God*, the *Genii*, the *Spirits* and *Souls of Men*, though stuff'd with many Errors and Superstitions, discover a great Resemblance and Affinity with those things which the Bible delivers about the Nature of God, Angels, and Humane Souls. *Eusebius* particularly insists on this, and derives the Platonick Doctrines from the Scriptures. Hence both he and *Clement* of *Alexandria* take notice of what *Numenius*, the Pythagorean Philosopher, said of *Plato*, namely, that he was || *the Greek Moses*. And indeed most of the antient Sages and Philosophers were obscure and mystick in their Stile, and way of delivering their Notions,

* Obelisc. Pamph. lib. 2. c. 7.

† Huet. Demonst. Evang. Prop. 4.

|| Μαυσιος Ἀπμιζων. Euseb. Præpar. Evang. lib. 11. c. 6.
Clem. Alex. Strom. 1. 1.

Notions, as the Sacred Writers are observ'd to be very often. Hence it is said by the antient Father whom I last quoted, That || *the way of Philosophizing among those Pagans, was after the manner of the Hebrews, that is, Enigmatical.* But as to the Matter, as well as Stile, the chiefest of the old Greek Poets and Philosophers, as *Orpheus, Homer, Hesiod, Thales, Anaxagoras, Parmenides, Empedocles, Democritus, Socrates*, (besides *Pythagoras* and *Plato* before named) agree with *Moses*. We may say of them all, as an Historian saith of the first of them, (after he had set down several Particulars of found Philosophy in his Poems) * They have pronounced many things concerning God and Man, which are consonant to that Truth which we, who are taught by the Holy Writings, profess. This may give light to what an Egyptian Priest told *Solon*, † You Grecians (saith he) are but of yesterday, and know nothing of the Rise and Antiquity of Arts: there is not one of you that is Old; and there is no Learning among you that is Antient. His meaning was, that all their Knowledg was borrowed, and that the Sacred *Mosaick* Philosophy and Theology were the oldest of all. From this the Heathens took theirs, though sometimes they express it in different Terms. Thus we have gone through the *Mosaick* Records, and in many Instances shew'd the Derivation of Gentile Philosophy, Principles, Practices and Usages, from those Sacred Writings; and

|| 'Ο δὲ τρέπτει παρ' αὐτοῖς φιλοσοφίας Ἑβραϊκὸς καὶ αἰνιγματώδης. Clem. Alex. Strom. l. i.

* Ολίγους δὲ τὴν συμπάντως τῇ ἀληθείᾳ τῇ κατ' ἡμεῖς περὶ τοῦ θεοῦ καὶ ἀνθρώπων ὁ σωφρονιστὴς ἀπορρηγνύμενος Ὀρφείῳ. Cedren. Hist. Compend.

† Plato in Timæo.

and consequently we have evinced the Truth and Antiquity of these Records.

Before I leave this Head of my Discourse, I will here add the Testimony of Pagan and Profane Authors concerning this great Law-giver *Moses*, the first Penman of Holy Scripture: which is still in prosecution of what I undertook, to shew that the Writings of the Old Testament, and with them their Authors and Penmen, are attested by Profane Writers. It appears, first, from what these have said, that there was such a Person, and that he was what his Writings represent him to be. This is he that is called by *Orpheus* Ὀρφεύς, alluding to his Name *Mosheh*, *Exod.* 2. 10. which was given him because he was drawn out of the Water. He is celebrated by *Alexander Polyhistor*, *Philochorus*, *Thallus*, *Appion* (cited by * *Justin Martyr*,) by *Manethon* and *Numenius* (alleged by † *Origen* and ‖ *Eusebius*,) by *Lysimachus* and *Molon* (quoted by ‖‖ *Josephus*,) by *Chalcidius*, *Sanchoniathon*, *Justin*, *Pliny* in *Porphyrius*. *Moses* is placed by [*] *Diodorus* the Sicilian in the Front of his famous Law-givers, only a little disguised under the Name of Μωϋσῆς, who is there said to have received his Laws from *Mercury*. And why from *Mercury*? Perhaps because some Chronologers acquaint us that the Great *Mercurius*, stiled *Trismegistus*, (the antientest Philosopher among the Egyptians) was either contemporary with *Moses*, or is thought to have lived about his time. But *St. Augustine* tells us in his
Noted

* Orat. contra Gent. † Contra Cels. lib. 4.

‖ Præpar. Evang. lib. 9. c. 6. ‖‖ Cont. Appionem, l. 1.

[*] Lib. 1.

Noted Book *de Civitate Dei*, that this *Mercurius* was Nephew to another *Mercurius*, whose Uncle was *Atlas* the famous Astrologer; and he it was belike that flourished in *Moses's* time. Whence (if I may be suffered to give my Conjecture) the Poets did very fitly relate how *Atlas bore up the Heavens*; when in the mean time they meant our *Moses*, who giving us the Authentick Records of the *World's Creation*, and beginning his History with the Production of the *Heavens*, is the True *Atlas* that supports the Spheres: nay, he may be rightly said not only to *bear up the Heavens*, but *the Earth*, and to keep them from sinking into their first Chaos, by transmitting the Account and Memory of them to all Posterity. I question not but that *Moses* was represented by *Hermes Trismegistus*; for *τρισμέγιστος* is no more than a very Great, i. e. an Excellent Man; and such none can deny *Moses* to have been. *ἑρμης*, i. e. *Interpreter*, is applicable to none better than to Him, who was the first Sacred and Inspired Interpreter of the Mind of God in Writing. Letters were invented by this *Hermes*, saith * *Jamblichus* from his Master † *Plato*. *Moses* being the first Writer, may well be said to be the first Inventer of Letters. *Diodorus* also tells us that this *Moses* was the first that gave the Egyptians (he should have said *Jews*, but those Mistakes are common with him and other Pagan Authors) || Written Laws; and that he was [*] a Man of a great Soul, and very powerful in his Life. And in another place he saith, he

* De Myster. Egypt. † In Phileb.

|| Ἑρμῆς ὁ νόμος. Ibid.

[*] Ἄνθρωπος τῆ ψυχῆς μέγας, καὶ τῷ βίῳ ἰσχυρὸς τὰς θ. Ibid.

he was * one that excelled in Wisdom and Valour. † *Strabo* makes honourable mention of this Great Personage, yea speaks not only of him, but of the Religion establish'd by him, with great Respect. He ranks him among the best Legislators, and highly praiseth his Laws, and gives them the Pre-eminence before all others. He reciteth some of his Sayings and Deeds, telling us that he left *Egypt*, and came into *Syria*, because he disliked the Egyptians for their making and worshipping of Corporeal Gods, of the Figure and Proportion of Brutes; and that *Moses* profess'd that God could not be represented by any Image or Likeness whatsoever. There are † other Gentiles who speak of *Moses*, and his Laws and Constitutions; and they would have been more favourable in their Testimonials concerning him, if their Heathen Principles had not bias'd them to a more undue Character. Which is taken notice of by *Philo* in the Life of *Moses*: " Though (saith " he) some Pagan Hiltorians speak of him, yet " they say but little, and that not truly neither. " Out of Envy, it is likely, or because of the " great Disagreement between his and the Laws " of other Law-givers, they vouchsafe not to " remember him. But that Testimony which we have is sufficient, and we may thence be satisfied that *Moses* was the most Authentick Historian, and the Antientest Law-giver; and we may gather from what they say, that his Laws were

* *θεωρήσει δὲ πολλὰ καὶ ἀνδρείᾳ πλεῖστον διατρέξον.* Eclog.

† *Geograph. lib. 16.*

‡ *Dionys. Longinus καὶ ὁ ἄλλος.* Trogus Pomp. & ex eo Justin. lib. 36. Tacit. Hist. lib. 5.

were the first, and gave beginning to all others. The famous Law-givers and Politicians among the Grecians, as *Lycurgus* and *Solon*, had the main of their Politicks from *Moses's* Laws, whence afterwards the Romans took some of theirs. And as *Moses* received his Laws immediately from God, so in imitation of him the greatest Law-givers said they had theirs from some Deity; as *Numa* from *Ageria*, *Minos* from *Jupiter*, *Lycurgus* from *Apollo*, *Zabeucus* from *Minerva*, &c. Still this establisheth our Notion, that the Writings and Practices of the Jews gave rise to many things among the Pagans, which I will yet farther pursue.

C H A P. VI.

Prophane Writers testify the Truth of these Particulars mention'd in the Old Testament, viz. The Gigantick Race of the Canaanites: The Sun's standing still: Jephthah's Sacrificing his Daughter: Sampson's loss of his Hair: The Foxes which he made use of against the Philistines: Elias's rapture to Heaven: Some passages relating to King Solomon, King Hiram, &c. The Sun's going back in King Hezekiah's time: Nebuchadnezzar's Transformation into a Beast: His Dream of an Image with a Golden Head, &c. Next, it is proved that the Heathens had their Deities from the Old Testament: Their Saturn was Adam: Their Minerva was Eve: Their Jupiter, Cain: Their Vulcan Tubal-Cain: Their Bacchus (as also their Saturn and Janus) Noah: Their Apis, Joseph: Their Mercury and Bacchus, Moses: Their Hercules, Joshua and Sampson: Their Apollo, Jubal: Their Ganymed, Elias, &c.

Seventhly. **S**OME other things which the Old Testament acquaints us happened, after the giving the Law by Moses, till the Babylonian Captivity, are to be found among Prophane Writers. We read, in Numb. 13. 33. of the Gigantick race of Canaanites, who are called the Sons of Anak, and, in Deut. 9. 2. Jos. 11. 21. they are called *Aniakims*.

kims. Is there not some probability that the *Tyndaridæ*, or Διόνυσος (and there were more than *Cassius* and *Pollux* that were call'd by that name, as (a) *Tully* will inform you) who by the *Greeks* were called *Ἄναξ* (as (b) several Authors acquaint us) had their Name from those Great Men who were the Offspring of *Anak*? These being driven by *Josuah* out of *Palestine*, when he overcame that Country, it is likely went into *Greece*, and from them the *Ἄναξ* of *Athens* and *Sparta* descended; and hence it was that the Name of *Ἄναξ* was given, not only to the *Tyndaridæ*, but all Great Men and Princes. I will add, that 'tis probable this word gave Origination to *Ἄνακτες*, which signifies Great and Principal Men, such as those *Ἄνακτες* were.

From that Miracle in *Jos. 10. 13.* of the *Sun's standing still*, perhaps the Poets Fiction arose, concerning the Night doubled or trebled by *Jupiter* for *Alcmena's* sake. For (as hath been suggested already) this sort of Men, when they get a Story by the end, make what they please of it, and turn it into quite another thing than it was at first. The rumour of that strange Accident had come to their Ears, and they presently turn'd it into a Fable. And who should stop the Course of the Sun but *Jupiter* the Supream God? And after the rate that they represented their Gods, that which is further added is apposite enough, for they are not ashamed to tell us that they are Lewd and Obscene, and indulge themselves in all Lustful Practices. Now, when the Sun stood still in one Hemisphere, the other wanted his presence and light, and so

(a) *De Nat. deor. lib. 3.*

(b) *Tull. ibid. Plutarch. in Theseo. Theodor. et.*

they had as it were a double Night, for the Sun's staying here so long. But you shall have another Fable shortly, that will speak to the same purpose.

Porphyrius tells us, that *Sanchoiathon* had his Historical Narrations and Secrets from one *Jerombaal*, a Priest of the God 'Iaw; which shews that that Historian had his Matter from the Sacred Scriptures, the Hebrew Fountains of Truth, though he oftentimes corrupts them. And it is evident that they had partly learnt the Name of the true God, from the Hebrews, or their Writings; for 'Iaw was *Jehovah* the true God, whom the Jews Worshipped, as I shall shew more afterwards. Besides, from the same Spring they had some knowledge of that Eminent Judge of Israel, *Gideon*; for *Jerombaal*, who is the same with *Jerubbaal* (as *Bochart* hath proved) is *Gideon*, as is expressly said in the 7th of *Judg. v. 1*. This was a Man of great Renown, and the Fame of his Noble Acts had reached to the Nations round about. He might pass with them for a Priest, as well as a great Warriour, seeing he built an Altar unto God, and Offered a Burnt-Sacrifice upon it, and at the same time threw down the Altar of Baal, and cut down his Groves, *Judg. 6. 25, 26*. which made a great noise (you may be sure) among the Heathens.

Again, from *Jephthah's Daughter's being Sacrificed* (which could not but be famed among the Neighbouring Gentiles, and afterwards spread it self farther) the Greek Poets made the Story of *Iphigenia's* being Sacrificed by her Father *Agamemnon*. That this is taken from that, and is the same Story, (only with the alteration of the Names) is clear from this following Parallel. 1. The Chronology of *Jephthah* and *Agamemnon* is the same. They

O 2

were

were at the same time, *i. e.* when the *Trojan War* was, or at least, when it is supposed to have been; for *Dion*, *Chrysostom*, and some others are bold to say, there was no such *Trojan War*, no Sacking and Burning of that City, no Rape of a *Grecian Woman*: But the whole Tale of it was the meer Invention of the *Greeks*, the prime Fiction they set up with. It was all from the Scripture, *viz.* the History of *Jephthah's* Warring with the *Ammonites*, and *Ephraimites*. But this is too high a flight, and I am not ready to follow it. The Wars of *Troy*, as they are represented by the Poets, are too much to be made out of so little a Story. Notwithstanding this, it is not improbable that the Story of *Agamemnon* and his Daughter, are the same Relation with that of *Jephthah* and his. It is the general agreement of Chronologers, that these were at the same time, yea, the beginning of the *Trojan War* falls exactly in the very entrance of *Jephthah's* Government, saith a late (a) Writer. Hence it was easie to mistake one for the other, or rather one gave occasion for inventing the other.

2. *Jephthah* and *Agamemnon* are both of them represented to be *Great Captains*, and *Warriours*, and so agree in that common Character. 3. Their Daughters are said to be the *only Daughters* of their Parents. 4. They were both *Virgins*. 5. They were both of them *devoted* by their Fathers when they were Warring against their Enemies. 6. One is said to *wander up and down the Mountains with her Companions*. The other is feigned to be turn'd into a Hind by *Diana*, and to *range in the Woods, and Mountains*. Or, some say *Diana* pitied this Virgin, and not suffering her to be Sacrificed,

sent

(a) Horn. Arc. Noc.

sent her away to be a Priestess of hers. This is Poetick Fiction, but the main agreement here, is in the *Reprieve* granted after their being destined to Sacrifice. 7thly, and lastly, *Iphigenia*, the Name of *Agamemnon's* Daughter is no other than *Iphthigenia*, i. e. *Jephthagenia*, or, in plain English, *Jephthab's* Daughter. So that the very Name hinteth to us that the bringing of *Iphigenia*, Daughter of *Agamemnon*, a King of the *Greeks*, and General of their Armies, unto the Altar to be Sacrificed, for the saving of the *Grecian* Fleet, was borrowed from the Sacred Story of *Jephthab*, a Judge or King of *Israel*, and Captain General of their Forces, his Sacrificing his Daughter, in pursuance of the solemn Vow which he made upon his return after his Conquests over his Enemies. And this in the close might be added, that whereas *Humane Slaughters* were grown commendable, and fashionable even among the better sort of *Heathens*, by the instigation of the Devil, it is not unlikely that some of them were imitations of this Great and notable Example of *Jephthab*.

From *Sampson's* being shaved, was the Fable of the *Fatal Hair of Nisus*, King of the *Megarenses*, which being cut off by a desperate Lover, ruine befell that *Nisus*. The Story in brief is thus; *Nisus* (who all agree Reign'd about the same time that *Sampson* was Judge of *Israel*) had an excellent Head of Hair,

(a) ——— Cui splendidus ostro
Crinis inhærebat magni fiducia regis.

Concerning which it was told him, that as long
O 3 as

(a) Ovid's *Metamorph.* lib. 8.

as he wore that, and kept it intire, he should prosper, and be Victorious, and none should be able to expel him out of his Kingdom. But his unhappy Daughter *Scylla* fell in Love with *Minos*, who was then his actual Enemy, and War'd against him: She to procure *Minos's* Love, takes the Course the Poet speaks of there,

———*Fatali Nata Parentem
Crine suum spoliat.*

She cuts off her Father's Hair when he was asleep, and gave it to *Minos*, who overcame her Father, and took his Kingdom from him. The very mentioning of this Story is sufficient to let you see how it agrees with that of *Sampson*, only there was a Wife, and here a Daughter in the case, which is a mistake not unusual among the Poets. *Sampson* vex'd and injured by the *Philistines*, tied *Foxes* (of which that Country afforded store) by the Tails with Fire-brands between them, *Judg.* 15. 4. and sent them among their Corn, and thereby burnt it down. Whence seems to be framed the Fable of the *Carseolan Fox*, which *Ovid* speaks of in his *Fasti*, Book 4.

In *Prætor's* sending Letters by *Bellephoron* to *Jobatas*, in which *Bellephoron's* Death was designed, and contrived, (of which (a) *Homer*, and others speak) there are perhaps to be seen the footsteps of the Story of *Uriah's* carrying the Letter of his Death to *Joab*, 2 *Sam.* 11. 14. There is but little difference between *Jobatas*, and *Joab*.

It was famed that *Elias* went up to Heaven in a Fiery Chariot, with Horses, according to what we read

(a) *Iliad.*

read in the (a) Sacred Story ; whence the *Greeks* mistook ἥλιος (according to the Septuagint) or ἥλιος for ἥλιος, and applied it to the *Sun*, and its Course through the Heavens. Those *Fiery Horses* and *Chariots*, they understood of those of the *Sun*, and accordingly they fancy'd there are really such things, and their Poets frequently talk of them. (b) *St. Chrysostom* was the first mention'd this, and afterwards (c) *Venerable Bede*. But let the Curious inquire whether there be sufficient ground for it from that Prophet's *Flaming Vehicle*, in which he was rapt up to Heaven.

With *Pagan Poets*, let us all along mix their *Historians*, and from them we shall be satisfied, that there were such Persons in being, and such things done in the World, as the Holy Scriptures speak of. *King Solomon* and *King Hiram's* Letters to one another (of whose Correspondence you read in 1 *Kings*, 5.) are to be seen in the *Tyrian Annals*, and at this day, saith (d) *Josephus*, any Man may have the sight of them from the Keepers of those Publick Writings. He sets down the words of *Menander*, who Translated those Chronicles out of the *Phœnician* into the *Greek Tongue*, which expressly mention the great Friendship of those two Kings, and the latter's sending Materials, and Workmen for the Temple. He quotes *Dius*, who wrote of the *Phœnician Affairs*, and attests the same thing of *Solomon*, and *Hiram*. (e) He tells us that *Menander* speaks of the great *Famine* and *want of Rain* in *Elias's time* ; and that he speaks of *Salmaneser King of Assyria*, and that

O 4

(a) *Herodotus*

(a) 2 *Kings*, 2. 11. (b) *Serm.* 2. *de Elia*. (c) In lib. *Regum*, quæst. 28. (d) *Antiqu.* l. 8. c. 2. & contr. *Ap.* l. 1. (e) *Antiq.* l. 8. c. 7. l. 9. c. 14. l. 10. c. 1.

(a) *Herodotus* mentions *Senacherib* King of the same Country, and his being discomfited. (b) The same Author takes notice that *Nebuchadnezzar* (spoken of in *Daniel*) is mention'd in *Berosus*, in *Megasthenes* (who writ of the *Indian* Affairs,) in *Diocles* (who treats of the *Persian*) and in *Philostratus's* History of the *Phœnicians*, and *Indians*.

To proceed, it is Recorded that the *Sun* went back in King *Hezekiah's* days, by the special Command of God, who (as you read in 2 *Kings* 20. 11.) brought the shadow ten Degrees backward, by which it had gone down on the Dial of *Ahaz*. The Degrees in this Dial are to be understood of those in the Heavens, say some: Others think the Degrees were Lines Engraved on the Dial. So many Hours, or so many Half-Hours, or so many Quarters are thought by others to be meant. The Miracle was here, saith a (c) Learned Man, that the shadow on the Dial went back, not that the Sun it self did so. But this is a great mistaking of the Miracle; for it is expressly said, *Isai.* 38. 8. *The Sun returned ten degrees, by which degrees it was gone down*: The Sun it self, as well as the shadow, moved backwards. Again, 'tis undeniable that this Glorious Luminary of Heaven really went back, and consequently that a very considerable duration of time; it may be ten hours were added to the ordinary day: for the King of *Babylon* sent an Embassadour on purpose to *Jerusalem* to enquire about this Prodigy, and to know what caused so long a Day, and such a Change of the Course of Nature, 2 *Kings*, 20. 12. This argues that those at *Babylon* saw this unusual Motion of the Sun, for as

to

(a) In *Euerpe*. (b) *Antiqu.* l. 10. c. 11.
(c.) *Grot.* in loc.

to the going back of the *Shadow* on that Dial, they could not see it. This shews it was a real thing, and consequently Miraculous, and Portentous, and that it was not the shadow only on the Dial that went backward so many Lines or Stroaks, without the Sun's going back in the Heavens, as some have fancied. The *Chaldean* Astronomers could not but hear of, as well as see this Prodigious sight (for it was as sensible to them, as to the King of *Babylon*) but out of ill will and malice they labour'd to suppress this Retrograde motion of the Sun: whence it is (as (a) Mr. *Broughton* hath observ'd) that though they reckon up several *Eclipses* which happen'd about this time, yet they say nothing of this Miraculous going back of the Sun. Yet (as a (b) knowing Person hath observ'd) there is a Mystical Remembrance of the Shadow on *Abaz's* Dial, and the length of that Day, among the *Persian* Priests, in their Religious Rites perform'd to *Mithra*. But what those other Pagans would conceal, their very Poets have deliver'd down to us in a Fable, telling us that the Sun being angry at *Hercules's* Birth, made the Night unusually long: For if the Sun make an extraordinary Day in one part of the World, it follows that there must be a Night of an extraordinary length in another part of it. We find also, that the foresaid *Persians* (in memory as it were of the Sun's prodigious going back in King *Hezekiah's* time) Celebrate a Tripple Sun, viz. Going forward, returning back, and again going forward, as *Tirinus* observes out of *Dion*.

Some

(a) Consent of Scripture. (b) Selden de Dis. Syr. Prol. cap. 3.

Some have thought that the *Pythagorean Metempsychosis* had its Original from *Nebuchadnezzar's* Transformation into a Beast, which the Book of *Daniel* speaks of. That he was really turn'd into a Beast, as to shape, it is not improbable, for we read of People among the *Scythians* call'd *Neuri*, that were constantly every year for some days together turn'd into Wolves, and then return'd to their former state again. (a) *Herodotus*, who relates this, saith it was confidently reported by the *Scythians*. The same happens every year to some People in *Livonia* (the Posterity of those *Neuri*) saith a (b) Credible Author, who made it his business to inquire narrowly into this matter: and he adds the like Examples in some other Countries. Wherefore it cannot be utterly dis-believ'd that *Nebuchadnezzar* was thus Be-
stialized, and remain'd seven years so, as the Sacred History informs us. Or, if by reason only of Melancholly he thought himself a Beast (as Physicians have reported that some have imagined themselves to be Wolves, others to be Dogs, others Cocks, and have really believ'd they Worried, Bark'd, and Crow'd, which are the Actions proper to those species of Animals) this was foundation sufficient for the amazed *Pagans* to proceed upon, and to make some fanciful matter out of it. Hence therefore some of the Heathen *Metamorphoses* (which the Poets are frequently talking of) were coined; and hence, as I have said, the *Pythagorean Transmigration*, i. e. the passing of the Souls of Men into Brutes, had its birth. Which is the more credible from this consideration; that this Wonderful Transformation of
that

(a) Lib. 4. (b) Casp. Peucer. de Divinat.

that Great Monarch happen'd at, or about the same time that *Pythagoras* was at *Babylon*, whither he Travell'd on purpose to gain the Eastern Learning. Hence he brought the Report fresh with him, and being of a fanciful Genius, thought the best way to solve that strange occurrence, was to assert the *Metempsychosis*; for the Corporal Transformation he thought argued also the Change of Souls.

Nebuchadnezzar's Dream (*Dan. 2.*) of an Image with a Golden Head, Breast and Arms of Silver, Brazen Belly, and Legs of Iron, which represented the four Monarchies of the World, was the foundation of the Poetical Division of Time into four Ages, which they distinguish according to those four Metals; first the *Golden-Age*, which began with the beginning of the World, and lasted to *Saturn's* being turn'd out of his Kingdom. This signifies the happy State of our Fore-Fathers in Paradise, for *Saturn* is *Adam*, as you shall hear afterwards. Secondly, there is the *Silver-Age*, which lasted from *Saturn's* Exile and being deposed, 'till *Nimrod*, or *Jupiter Belus*, who is the same. In this Age all Arts were found out, they say, and this truly in part is testified by (a) Scripture. Thirdly, they tell us of the *Brazen-Age*, which began under *Nimrod*, or *Jupiter Belus*, and lasted to the first year of the return of the *Heraclidæ*. In this Age Tyranny grew up, and Wars began, and Slaughter was rife, as the Poets relate; and not untruly, for we find the same in Sacred History. The fourth Age is of *Iron*; it began from the return of the *Heraclidæ* into *Peloponnesus*,

(a) Gen. 4.

ponesus, and lasts to these very times, and so on. (a) *Hesiod*, (b) *Virgil*, (c) *Ovid*, and other Greek and Latin Poets speak of these *Four Ages*, comparing them to those *Four Metals*, which without dispute was from *Nebuchadnezzar's Dream*, and *Daniel's* famed Interpretation of it. These were spread over all the East, and so it was easie for the Poets (as well as others) to light upon them, and to make thence their Comparifon of the *Four Ages* to the *Four Metals*.

Eighthly, The Heathens had their *Gods* from Scripture. I have partly shew'd already that some of the Patriarchs, and other Persons in the Sacred Records, are described by the Poets under other Names than what the Holy Writ gives them. Now I will shew that they are often represented under the Names of *Gods* by the Poets; especially it is evident to an inquisitive Eye, that the Book of *Genesis* afforded the Pagan World the greatest part of their Ancient Gods and Goddesfes. First, to begin with *Adam*, he without doubt was *Saturn*, of whom the Poets relate that his Father was *Cælus*, and his Mother *Tellus*, that he Ruled over all the World, and was Supream Sovereign; that under him was the *Golden-Age*, that afterwards he was expelled his Kingdom, and deposed from the Power and Dominion he had, and that he found out *Agriculture*. Answerably to which, *Adam* is call'd (d) *the Son of God*, which in the Language of the Poets is *Son of Cælus*: besides, he was formed by God out of the *Earth*, and so might be said to be both the Son of God, and of the Earth. *Adam* was the first Ruler and

Sove-

(a) Ἑρμ. καὶ ἡμέρ. (b) *Æn.* 8. (c) *Metamorph.* l. 1.
(d) 3. *Luke* 38.

Sovereign Lord, under him was the Golden-Age, or happy State in *Paradise*, which all Men might have enjoyed if he had not fallen. But he fell, and lost his Empire, and was expell'd that Blessed place. He was the first that Tilled the Ground, and taught Men *Husbandry*. Besides, I have this to add, that *Saturn* is the same with *Time* (for by the *Greeks* Κρόνος with the change of a Letter is call'd (a) Χρόνος, and so they are Synonymous) and *Adam* well deserv'd that Name, being the *Eldest* of all Men, and because *Time* began from him. This is very plain, I think; and moreover the Name of *Saturn* might be given to *Adam* from *Satar*, *latere*, because after his fall from that happy state he had been in, he withdrew himself like a Guilty Malefactor, he fled for it, and hid himself in the Garden, *Gen.* 3. 10. Hence *Saturnus* is the same with *Latius*, as *Vossius* observes, and the Place which of old was call'd *Saturnia*, was afterwards called *Latium*, as *Virgil*, and others testify. Thus the first Founder of Mankind, *Adam*, was the first and eldest *Saturn*, the top of all the Heathen Deities.

And that *Eve*, the first of the Fair Sex, the Mistress of the World, and the Mother of all Mankind, was made a Goddess by the Pagan World, is not to be question'd, (yea, though she hath been represented by them (as hath been said before) in a far other Character, for I have often intimated that 'tis the way of the Poets to make a great many things out of one, and to represent the same Person after a different, if not a contrary manner.) And yet I do not at present remember that *Vossius*, or *Bochart*, or any other Mythologist

(a) Est idem Κρόνος & Χρόνος. Macrob. Saturn. l. i. c. 12.

Mythologist (which is something to be wondred at) assign her any Goddesfship at all among the Pagan Divinities. Nay, *Vossius*, who maintains that *Naamah* (*Gen. 4. 22.*) an obscure Woman, the Daughter of *Lamech*, was Deified by the Heathens, omits our Mother *Eve*, the Empress of the World, the common Parent of all Mankind. I shall therefore do her the right to assign the Rank which I think she held, and the Name which was given her among the Heathen Goddesfies. To know this, we need only inquire who among them was the Goddes of Wisdom, and of all the Arts, and who invented the things which were most proper for the Female Sex to find out. This (without any curious searck) was *Minerva*, and no other, and therefore I doubt not but *Eve* was this *Minerva*. The three great Inventions attributed to the Goddes of this name, are *Spinning*, and *Weaving*, and the use of *Oyl*; *i. e.* as I understand it, the use of it in preparing and ordering of Wooll, for 'tis likely that those who work'd in Wooll of old, made use of Oyl then as well as we do now. These are the staple Inventions of that Goddes; and as for the rest that the Poets talk of, they are meer fantastick Flourishes of Poetry, and are not to be minded.

Now, considering what I have said, what Woman in the World can we more fitly imagine to be meant by *Minerva*, than *Adam's* Wife *Eve*, who questionless was endued by God with eminent Qualities and Excellencies for the good of the World, and especially with such as were most useful in one of her Sex, and who was the Mistress and Guide of all the rest. She was certainly Noted and Celebrated for some Art or other which she found out: And 'tis as certain

that

that no Invention is more worthy of a *Woman*, than *Spinning*, and *Weaving*, and *working of Wool*, and *making of Cloathing*; for this last comprehends the other two, and was the peculiar Invention of *Minerva*, as (a) *Diodorus Siculus*, and others assure us, when they mention the things found out by her. This is call'd (b) *Minerva's Work* or *Business*. She was the first that invented the making of Apparel, saith another (c) Antient Author. It is true, all Artificial Works that were considerable, were ascribed by the Antients, to this Goddess, but Spinning and Weaving were more eminently said to be from her. Our Mother *Eve*, who had the Wit and Skill to discover these, and to improve them by her living so long in the World, might well pass among her own Sex at least, for the wisest Woman that ever was, and might be entitled the Mistress of all Arts and Sciences, that is, in the Language of the Poets, *the Goddess of Wisdom*. Whence I conclude, that our first Parent *Eve*, was *Minerva*, the First and Original *Spinster*, from whom her Sex derive that commendable Title. Only I will add this, That when the Poets tell us, that *Minerva* was Born of *Jupiter's* Brain, and without a Mother, they seem to refer to Sacred History; which acquaints us, that *Eve* was not Born after the manner of other Women, but was taken out of *Adam's* side. He that knows how they are wont to mistake and adulterate the passages in Holy Writ, and to take one thing (and so one part of the Body) for another, will not be averse to credit this, and consequently that this is some confirmation of our present Notion, that
Eve

(a) Lib. 6. cap. 14. (b) Ἐργον Ἀθηνᾶς. Apollon. l. 1.
(c) Aristid. in Hymn. in Jov.

208 *The Truth and Authority*

Eve pass'd for a Goddess among the *Gentiles*, and was call'd *Minerva* by them, that is, (as *Arnobius* and some others intepret it) *Meminerva*, because she that had so good an Invention, had doubtless as good a Memory, which is so requisite to that.

Cain, the Eldest Son of *Adam*, was the first *Antient Jupiter*: (for I deny not that there were other Younger *Jupiters* among the Pagans) This first and oldest *Jupiter*, the Son of *Saturn*, is said, to have invented the founding of Cities; and we know, that the first City in the world, was built by *Cain*. This *Jupiter* by the *Athenians*, was stiled Πολιεύς, a *Founder of Cities*, and Ἐγκλῆς, an *incloser or strengthner of Cities*, saith *Pausanias*; which well agrees to the *First Builder*. Besides, this *Cain* Married his own Sister, and so the same is said of *Jupiter*; he Married *Vesta*, *Saturn's* Daughter, who was the Goddess of *Architecture*, and therefore was a proper Wife for him, who was the first *Architect*. Moreover, we are (a) told, that *Jupiter* Travell'd over all the World, which, in other terms, is *Cain's* being a Vagabond. The Old *Vulcan*, the Smith of the Gods, was *Tubal-Cain*; for by a common *Aphæresis*, and change of Letters, one of these Names is easily made the other. And here let me insert that which will be useful to observe in the like cases afterwards, viz. that the *Greeks* and *Romans*, when they take any Names from the *Jews*, they do not alwaies set them down according to the *Hebrew* Termination, nor with all the Letters of the words; they take the liberty to omit some, and to alter others. Thus it is here in the words before us, and thus we shall find

(a) *Diodor. Sic. l. 4. c. 25.*

find it in others that are to be mention'd afterwards, as we have found it in some already. This *Tubal-Cain*, or *Vulcan*, may be said to have found out *Fire*, or rather the use of it in his Employment, as he was an *Artificer in Brass, and Iron*, Gen. 4. 22.

Noah was famous of old, and if *Gods* were made of *Men* (as certainly they were) he could not miss of being made one; accordingly the most ancient *Bacchus* was *Noah*, who first Planted Vines, and taught the making of Wine, Gen. 9. 20. I will not insist on the derivation of *Bacchus* from *Noachus*, which some Learned Men approve of, though (a) *Vossius* will by no means allow of it, but thinks it too hard an Origination, because the *Greeks* did not pronounce (it is likely) *Noah*, but *Noë*, for the former was after the Points were brought in by the *Masorites*. But in answer to this Great Critick, I will say these three things; First, he goes upon a false supposition, that the *Masorites* invented the Hebrew Points, which I have already proved to be an Errour. Secondly, as I have already noted, the Pagans are wont to change the Terminations of Hebrew words, and indeed to shape them after their own way, and as they please. Thirdly, harder Etymologies please him sometimes: to go no farther than the same Chapter, he there makes $\Delta\iota\omicron\upsilon\upsilon\sigma$ to be *qu*. $\Delta\iota\omicron\upsilon\sigma$, taking no notice of the ν and the σ , though they be considerable Consonants, and no Terminations neither. Notwithstanding then, the suggestion of this great Master of Criticism, we may subscribe to the common Opinion of Etymologists, that *Bacch* or *Bacchus* (with the change of a

P Letter

(a) Theolog. Gentil. l. 1. cap. 19.

Letter or two, which is very usual, or perhaps with the mistaking of one Letter for another in the beginning of the word, *Nun* and *Beth* being somewhat like in shape) was derived from *Noach*, and that from this Old Patriarch's Planting of Vines presently after the Flood, and his unhappy feeling the strength and vertue of the Grape, arose the Poets Tippling Deity, who is said by them to be

———(a) *Genialis confitor uvæ,*

The first Planter of the Grape, and the Inventer of Wine. And for the same reason, those who think *Janus* is derived from *Ἰν* *Vinum*, hold that *Noah* was represented by this *Janus* another God among the Poets. This is true, that it is no unusual thing to set forth the same Person by different Names, as if they were different Gods. And that *Janus* comes from *Jajin*, and so is as much as *Vinosus*, and may have reference to *Noah* on that account is probable from this, that that part of *Italy* which *Janus* possessed, and where he is said to be Worship'd was call'd *OENOTRIA*, from οἶν & *Vinum*. Of the Antiquity of *Janus* that Old Writer *Fabius Pictor* gives this Testimony, which agrees well with *Noah*; (b) "In *Janus*'s time there was no Monarchy, for the desire of Ruling had not yet harbour'd in the breasts of Men: (accordingly we read that *Nimrod* afterwards was the first Monarch and Absolute Ruler:) He taught People first to Sacrifice *Wine*, and *Meal*. And the Epithet *Bifrons*, which is given to *Janus*, intimates that he was

Noah,

—————
(a) *Ovid*. (b) In *Anna lib*.

Noah, for he might truly be said to have had *two Faces*, because he look'd backwards, and forwards, he saw the times both before and after the Flood, he beheld the former and the latter World. God honour'd him so far as to make him (as (a) *Philo* speaks) both the end and beginning of Mankind. Others more fancifully say he was called *Janus*, à *Janua*, from his opening a door as it were for the preservation of Mankind: And (b) other such Conceits of the Name there are.

Again, this *Noah* was represented by *Saturn*, and here you must not wonder that *Saturn* denotes both *Adam*, and *Noah*, for there is great resemblance between these two, the one being the Parent of the World before the Flood, the other of that after it; and for this Reason perhaps *Noah* is call'd by the *Persians* the second *Adam*. Besides, the Poets confound many in one, and to make amends, sometimes divide one into many. But that *Noah* was meant by *Saturn*, is the Opinion of some of the Learnedest Criticks, as *Goropius*, *Becanus*, *Vossius*, and *Bochart*, the last of which hath (c) offered about a dozen probable Arguments (as he deems them) to make it good. I will mention to you some of them: *Saturn* is said to be the *Husband of Rhea*, i. e. of the *Earth*: So *Noah* is said to be *Ish haadamah*, Gen. 9. 20. *Vir Terræ*, which the Heathens might interpret to be a *Husband of the Earth*, and thence incerted this into their Fabulous description of *Saturn*. Or, if you mean by those words that *Noah* was a *Humble*

P 2

Man,

(a) Ἡξίωσεν αὐτὸν ὁ θεὸς καὶ τίλην ἡμῶν τὴν γένεσιν καὶ ἀρχὴν γενέσθαι. De Abrahamo.

(b) Initium ædium dicitur *Janua*, initium mensium dicitur *Januarius*: sic Noachus erat initium alterius generis humani.

(c) Geograph. Sac. 1 pars. l. 2. c. 1.

Man, and led a mean Life, then the *Saturnian* Reign agrees with it, in which Men were strangers to Pride and Luxury, and lived a mean, but peaceable and contented Life. Or, take it as it is Translated, *a Husband-man*, one that looked after the Cultivating of the Earth, and so it fits both *Noah*, and *Saturn*, or rather shews these to be one and the same Person, who was employ'd about the *Earth*, and the *Fruits* of it, whereof the *Vine* was one of the chiefest. *Saturn* devoured his Children, *i. e.* saith this Author, *Noah* (a) *Condemned the World* to perish by the Flood, whilst he himself escaped. Or, it may be apply'd to his shutting up his Children in the *Ark*, among the Beasts, as if he intended they should be devour'd and destroy'd. *Saturn* vomited up his Sons again, in like manner *Noah* restored his Sons to the Earth, after they had been shut up in the *Ark*, and kept so long on that other Element. *Saturn* was driven out of his Kingdom by his Son, after he had first cut off his Father's *Genitals*: which refers to Cursed *Cham*, *Noah's* Son, who saw his Father's Nakedness, and told it with derision to his Brethren, *Gen. 9. 22.* The Pagans mistook this Text: for whereas the word is *וַיַּגֵּד*, he told or revealed, they perhaps read it *וַיַּנִּיחַ*, he cut, whence they report that *Cham* or *Ham* (whom they call'd *Jupiter*) made an Eunuch of his Father. And truly, that *Jupiter Hammon* was the same *Ham*, *Noah's* Son, may be gather'd from the place where *Ham* and his Posterity were Seated, namely in *Africa*. Here, in the Desarts of *Lybia*, was the Famous Oracle of *Jupiter Hammon*, who had his Name from that Wicked

(a) Heb. 11. 7.

Wicked Son of *Noah*, who in this place vented his Blasphemies (which pass'd for *Oracles* with some,) and thereby debauched the Minds of the generality of that Age; and in process of time he came to be Worshipped there under the Name of *Jupiter Ham*, or *Hammon*. I know some have thought *Hamon* is *Chamah Sol*, because he is reckon'd the same with the *Sun*: And others derive it from *Hamon Multitudo* (as *Abraham's* Name is Compounded of his former Name *Abram*, and *Hamon*, a Multitude, whence he is called a Father of many Nations, *Gen.* 17. 5. So that *Abraham* is but an abbreviature of *Abrahammon*.) But there is great reason to think that this *Hammon* is the same with *Ham*, *Noah's* Son, whose Posterity were Inhabitants of *Africa*, whence *Egypt* is call'd (a) the Land of *Ham*. This Affrican or Egyptian *Hammon* is mentioned (as *Bochart* thinks) in *Ezek.* 30. 15. I will cut off the Multitude of *No*, in the Hebrew, *Hamon* of *No*. And so in *Jer.* 46. 25. *Amon* of *No*, i. e. *Amon* the God of *No*: And in *Nahum* 3. 8. *No* of *Amon*. But the main Argument to prove *Noah* and *Saturn* to be the same is yet behind, which is this; that *Saturn* by the Heathens is said to have had three Sons, *Jupiter*, *Neptune*, and *Pluto*; and that he divided the World among them. This Fable of dividing the World among three Brethren, the Children of *Saturn*, did plainly arise from the dividing the Earth between the three Brethren, the Sons of *Noah*. Of these three was the whole Earth overspread, *Gen.* 9. 19. By these were the Nations divided in the Earth after the Flood, *Gen.* 10. 32. The Hot Country of *Africa* was

P 3

Cham's

(a) *Psal.* 105. 23. 106. 22.

Cham's division, who might have his Name given him from a foresight of the place where he and his Race were to Inhabit, the Land of *Cham*, from *ON Caluit*: this is no unlikely derivation. Again, *Japhet* (another of *Noah's* Sons) was *Neptune*, as *Bochart* indeavours to shew, for the *Isles* and *Peninsulæ* fell to his share, *Gen.* 10. 5. And *Vossius* is very positive in this, that the Antientest *Neptune* (for there were *Neptunes* as well as *Joves* many) was this *Japhet*, to his Lot fell *Europe*, for *Japetus* or *Japhet* is reckon'd the Parent of the *Europeans*: These are the true (a) *Japeti* genus. *Shem* was *Pluto*, and what may be said for it, you may see in the fore-named Writer. From the whole there is some reason to believe that *Noah*, the Father of those three Sons, among whom the World was divided, was one Person at least that was represented by the Heathen God *Saturn*.

In the next place, it is not difficult to prove that the *Egyptian* God *Apis*, or *Serapis*, was no other than *Joseph*, the Renowned Ruler in *Egypt* under King *Pharaoh*. This Person had abundantly merited of all *Egypt*, and infinitely obliged the whole Country, by laying up Corn in store, and thereby providing for them against the time of Scarcity and Famine. For this singular Benefit to them, they erected an *Ox* or *Cow* to preserve his Memory, for in that Figure *Apis* or *Serapis* appear'd, and was Worshipp'd by the *Egyptians*. And under what Symbol more fitly than that of an *Ox* could *Joseph* be represented? For not to mention the Fame he got by his Wonderful Interpreting *Pharaoh's* Dream of the *Fat and Lean Kine*, whence perhaps that sort of Animals was afterwards

(a) *Hor. lib. 1, Ode 3.*

afterwards in great reverence and esteem on this account, as carrying with them some thing Mystical and Hieroglyphical, which made them the more acceptable to this People, who were then inclining to hearken to such things. Not to mention this, I say, *Joseph* might most appositely be signified by that Animal which is made use of in Ploughing, in order to the *Sowing and coming up of the Corn*, that Creature which is serviceable to the *treading out the Corn* (for that was another great employment of the *Ox* in those days.) Therefore the Holy Spirit in Scripture seems to refer to this in *Gen. 49. 6.* which Text (speaking of *Joseph's* Brethrens wicked Design to kill him) calls him an (*a*) *Ox*, or *Bull*, according to the 70 Interpreters; and so according to the Hebrew, if you read it *Shor*, and not *Sbur*. And, in *Deut. 33. 17.* *Joseph* is compared by *Moses* to an *Ox*, or *Bullock*. Which manner of expression denotes him to be a Great and Eminent Person, as well as it hath reference to the particular thing I am now speaking of. *Shor* (which is the Word here, and is Synonymous with *Alaph Bos*) signifies a Prince, a Great Man, a Potentate, as knowing (*b*) Criticks have observed. Because an *Ox* is reputed the Prince and Head of Animals, you'll find that in a Metaphorical way Princes and Captains are so called in (*c*) Scripture. Whence among Prophane Writers also they are thus named sometimes: for a *Bull* or *Ox* is a Symbol of Superiority, or Government, saith (*d*) *Diogenes*. On this account the Famous Patriarch *Joseph*, who

P 4

was

(*a*) ταῦρον. (*b*) Angelus Caninius in *Instit. Ling. Syr.* *Joseph Scaliger* in *Euseb. Not.* (*c*) *Gen. 36. 19. Psal. 22. 12. 68. 30.* (*d*) *Dion. Orat. 2.*

was Constituted by *Pharaoh* the Chief Ruler and Prince of *Egypt*, hath this Name given him. But there is something more particular intended here in this Title, for it hath respect to *Joseph* as he was Grand Proveditor of that Country: for there could not be a better Symbol of Provision of Corn and Bread than this Creature. Hence is that of *Solomon*, (a) *much increase*, (i. e. as the Hebrew imports, plenty of Corn and Grain) is by the strength of the Ox. And it may be to this which I am now insisting upon, viz. that *Joseph* was represented by this sort of Animals, *Jer.* 46. 20. refers, *Egypt is like a fair Heifer*. The *Egyptian Serapis* then in the form of a Cow or Ox, was a true Hieroglyphick of *Joseph*, especially when we add, that a *Bushe*l was plac'd on its head, as saith (b) *Ruffinus*, to signifie that *Joseph* was the giver out of Corn, that he caus'd it to be measur'd and proportioned according to the needs of those to whom he dispens'd it. By this Wise as well as Liberal Act his Fame grew great among the *Egyptians*, and other adjoyning Nations, and at length they Worshipp'd him as a God by the Symbol of an Ox, which they stiled *Serapis*, as not only *Ruffinus*, *Augustin*, *Suidas*, *Julius Firmicus* of old, but *Vossius*, *Bonfrerius*, *Pierius*, and *Kircher* of late have maintain'd. And I am enclin'd to think that the word *Serapis* was Originally *Sorapis*, a Compound of *Sor* an Ox, and *Apis* an *Egyptian* word perhaps of the same signification. And this is the more credible, because the word *Apis* alone is sometimes used for *Serapis*. Some have thought that *Mercury* was a Name given by the *Pagans* to this *Joseph*, he being *Hermes*,

(a) *Prov.* 14. 4. (b) *Hist. Eccles.* 1. 2. c. 23.

mes, an Interpreter, for it is particularly recorded that he Interpreted Dreams, Gen. 41. & 42, and was a Diviner, Gen. 44. 5. whence he was called *Zaphnath Paaneah*, i. e. a Revealer or Interpreter of Secrets, Gen. 41. 45. But I rather think these words are better rendred by St. Jerom (who tells us he learnt the meaning of them from some that well understood the Egyptian Tongue) *Salvator Mundi*, and so they refer to Joseph's timely Saving that part of the World from perishing by Famine. In this sense he was a Saviour, and he was for this made a God. Thus the Ancient Patriarchs were the Poets Gods; the first Fathers whom the Bible speaks of were the Pagan Deities.

To proceed, *Moses* also was the Person intended by *Mercury*, as is excellently well proved from a numerous company of Circumstances, and very naturally, and without any forcing, by a late (a) Learned French-Man, to whom I refer you. It hath no less ingenuously been proved by (b) *Vossius*, and some others, that *Moses* was represented in *Liber* or *Bacchus*, for they shew out of *Pausanias*, how it was a Tradition, that as soon as *Bacchus* was Born he was shut up in an Ark, and expos'd to the Waters, as *Moses* was. *Liber* was call'd *Buidrog*; so *Moses*, besides the Mother that bore him, had *Pharaoh's* Daughter, who took him and nourished him for her own Son, *Exod.* 2. 10. *Acts* 7. 21. *Liber* was Fair and Beautiful, and excell'd others in Comliness, as *Diodorus* saith, and as the (c) Poets represent him: semblably *Moses* was noted for his singular Beauty, *Exod.* 2. 2. *Acts*

(a) Huetius, in Demonstr. Evang. (b) De Theolog. Gent.
 (c) Candida formosi venerabimur ora Lyxi. Sen. in
Oedip.

Acts 7. 20. and the Jewish Historian tells us the King's Daughter Adopted him, because (a) he was of Divine Shape, as well as of a Generous Mind. The very same is Recorded by a (b) Pagan Historian, which let me observe is a great Confirmation of the Sacred History. *Orpheus* stileth *Liber Θεσμοφόρον*, which answers to *Moses's* being *Legislator*: and he attributes to him Δίπλα θεσμὸν, because of the Two Tables of the Law. Moreover, *Liber* is called by the said Poet ταυρομήτωρ, and ταυρόκερως, and κερασφόρος, and by (c) *Euripides* he is named ταυρόκερς θεός; which may be occasion'd by a mistaking of those words in *Exod.* 34. 29. *Moses's* Face shone, which is rendred by the Latin, *cornuta erat facies sua*, the Hebrew *Karan*, (whence κέρας cornu) being the ground of that mistake, and causing *Moses* to be Pictured with two Horns. Lastly, saith *Vossius*, though *Moses* found not out Wine, as *Bacchus*, yet in regard of This too he may have the Name of *Liber*, for he was the Conductor of the *Israelites* to a Land not only flowing with Milk and Honey, but abounding with Wine: and he it was that incouraged the faint-hearted *Israelites* by the sight of that Bunch of Grapes which was the burthen of two Men, *Numb.* 13. 20, 23. This is the Sum of what *Vossius* saith. This *Moses* was so eminent and signal a Person, and his Actions so well known to the Pagan World, that Monsieur *Huet* thinks and indeavours to prove that he was represented not only by *Mercury*, and *Bacchus*, but by *Apollo*, *Æsculapius*, *Pan*, *Priapus*, *Prometheus*, *Janus*, and by

(a) Μορφή ἑ θεῶν καὶ φρονήματι γυναικός. *Joseph. Antiq.* l. 4. c. 5. (b) Quem tormæ Pulchritudo commendabat. *Justin.* l. 36. c. 2. (c) In Bacchis.

by those Egyptian Deities especially, *Osiris, Apis, Serapis, Orus, Anubis.*

The Neighbouring People of *Phœnicia* and *Egypt* could not but hear of *Josuah* and his Acts, and thence made their *Hercules* out of him; and from them he was sent down to the *Greeks*, who you may be sure would augment the Stories which they heard. I say *Josua* was the Pagans *Hercules*, for he fought with *Giants*, whose great Stature at first frightened the *Israelites*. In the Land of *Canaan*, which he Conquer'd, were the *Sons of Anak*, Men of a vast size, *Numb.* 13. 33, 34. *Basban* more signally is call'd the *Land of Giants*, *Deut.* 3. 13. Whilst *Josua* was fighting with these *Canaanitish* *Giants* (a) the Lord cast down great Stones from Heaven upon them: The remembrance of which (saith *Vossius*) is kept among the Gentiles, and applied to *Jove* assisting *Hercules* in the very same sort when he grapled with *Giants*, and was put hard to it.

Samson as well as *Josua* was the *Greeks Hercules*, and from the one the History or rather Fable of the other is taken. First, as *Vossius* observes, the times of both agree: *Hercules*, and *Samson* were Contemporary, as appears from comparing the Greek and Jewish accounts of time. When these hit together, there is a presumption at least. Again, *Hercules* slew the *Nemæan Lion*, which answers to what we read of *Samson*, *Judg.* 14. 5, 6. *A young Lion roared against him, and the Spirit of the Lord came mightily upon him, and he rent him as he would have rent a Kid, and he had nothing in his hand.* *Hercules* subdued many *Tyrants*, and *Oppressors*; that is the meaning of *Hydra's*, *Centaurs*, *Stymphalides*, &c. Thus *Samson* was

(a) *Jos.* 10. 11.

was rais'd up on purpose to suppress and vanquish those who had miserably oppress'd and persecuted the *Israelites*. *Hercules* was sent Captive by *Jupiter* to *Eurystheus*, and put to many *Labours* to redeem his Freedom: so *Samson* served the *Philistines*, and undertook Great and Wonderful things for his and his Countie's Liberty. *Hercules* was of great strength of Body, and that *Samson* was so, we have several remarkable Instances. *Hercules* was Effeminate, and most vilely served *Omphale*; our *Samson* was enslaved to a Woman, and was undone by *Dalilah*. *Hercules* and *Samson* agree in their Deaths, for they were both of them Spontaneous and Voluntary. From such short hints as these we may gather that the Fable of *Hercules*, one of the Heathen-Gods, or Heroes at least, was meant concerning *Samson* the Famous Judge of *Israel*.

What think you of *Jonas*'s being signified in some Circumstances by *Hercules*, who when he returned from *Colchis* with the *Argonautes*, as *Lycophron* in his *Cassandra* tells us, was devoured by a great Fish, which the Scholiast on that place saith was a *Whale*? And *Hercules* lay three Days and three Nights without any considerable harm in the Belly of this *Whale*, whence he is call'd by that Poet *τελειομενος*, of which the Scholiast gives the true reason, because (saith he) all that time it was as it were Evening with *Hercules*, the Belly of the Fish being Dark and Shady. *Phavorinus* gives the like account of the foresaid Epithet, telling us that all the while he was in the Caverns of the *Whale* it was Night. And both *Cyriel* and *Theophylact* take notice of the likeness of this Greek Fable of *Hercules*, to the Story
of

of *Jonah*. I will only alledge this one thing more, that those *Argonautes* before mention'd, are said to have Sail'd in the *Euxine-Sea*, which was the very Sea according to (a) *Iosephus*, on whose Shoar *Jonas* was vomited up. This must be granted, that the Fame of what befell the Prophet *Jonah*, namely, how he was swallowed by a *Whale*, and preserv'd three Days and three Nights in its Belly, and how he was after that cast upon the Land whole and sound, might easily be conveyed to the *Grecians* by the *Phenicians* their Neighbours: thence they went to work after their old rate, and fix'd it upon some body among themselves: and whom could they more fitly apply this History to than to *Hercules*, the great Adventurer by Sea as well as by Land, and who was made the Author of all Great and Wonderful things? The Fabulous *Greek* Poets catch'd up every Prodigious Occurrence and attributed it to him, but first they represented it with strange and uncouth Circumstances, and moulded it as they pleas'd. Thus the *Gentiles* framed new *Gods* and *Heroes* out of the Names and Persons they met with, or heard of out of the Scriptures. So it is, the *Gods* of the *Pagans* were made out of *Men* in Holy Writ. The *Gentiles* Worshipp'd these *Famous Hebrews* under other Names and Titles, which they were pleas'd to fasten on them. Behold! the Servants and Favourites of the true God were Deified by these Idolaters: Holy Men were Canoniz'd and Worshipp'd by the very Heathen World.

There

(a) Antiq. l. 9. c. 11.

There are some other Particulars which might be named under this Head, (though they are not so plain and evident as these already mention'd) as that the *Ancientest Apollo* was *Moses's Jubal*, (a) who invented *Musick*, that the Poets *Ganymed*, snatch'd up into Heaven by *Jupiter*, and turn'd into that Sign which is called *Aquarius*, refers to *Elijah*, who was taken up to Heaven, and before that had command over the *Waters* of Heaven, keeping back the Rain for three years, and afterwards by Prayer causing those Waters to descend: That the Story of *Phaeton* was grounded on this Prophet's *Fiery Chariots*, that *Lucifer's* fatal Defection is meant by *Phaeton's* proud Attempt, and Fall; that the Dissoluteness of the Pagan Gods, of which the Poets often speak, refers to the Degeneracy and Corruption of the *Sons of God*, complain'd of in *Gen. 6. 2.* And particularly that their Leud and Wanton Gods might be from a misinterpreting the 4th v. the *Sons of God came in unto the Daughters of Men*. Sometimes out of Things as well as Persons they coined Gods. The Poets observing the *Rain-Bow* to be a Sign of the change of the Air and Weather, (either to be fair or foul) might make it the *Messenger of the Gods*, who was sent out by them when there was any Change of the present Affairs nigh at hand. But when I remember that observable Passage concerning the *Rain-Bow*, in *Gen. 9. 9.* that it should be a *Token of the Covenant between God and Man*, I am inclined to think that this was not unknown to some of the inquisitive *Heathens*, who pried into the Sacred Writings of *Moses*, and thence look'd upon that Remarkable Meteor as some Sacred and Divine thing, and according

to

(a) *Gen. 4. 21.*

to their fanciful way advanced it to the Office of *Internuntia Deorum*, as they expresly call'd it, and θεῶν ἄγγελος, as *Homer* stiles it, a Messenger between God and Men; particularly a Messenger of Peace and Reconciliation with the new World, an *Angel of that Covenant*. This is their *Iris*, which is from εἶρω, i. e. ἄγγελος; or it is perhaps from the Chaldee *Ir* an *Angel*. Again, there are strange *Fiery Apparitions* mention'd in the Old Testament, as the *Burning-Bush*, and the *Flaming-Chariots* before spoken of; and we read that God appointed *Holy-Fire* to be kept always on the Altar. Hence perhaps it was that *Fire* was made a *God*, and Worshipp'd by the *Chaldeans* and *Perfians*, and was in such request among the Old *Romans*, that (as you have heard) they ordered the *Vestal Virgins* to keep it unextinguish'd. Thus the *Heathens* had their *Gods* and *Goddeesses* from the Holy Book; which it may be that Sagacious Author of the Book of *Maccabees* meant, when he said, (a) *From the Book of the Law the Heathens sought to Paint the likeness of their Images*. We have found in this Discourse, that their *Images* or *Gods* have been made like to those things which they meet with in the Sacred Writings. I have shewed you the Resemblance and Agreement between them in many Considerable Circumstances.

(a) 1 Mac. 3. 48.

C H A P. VII.

From the Names of the True God the Gentiles had the Names of their False ones; as Jove and Iao, from Jehovah and Jah; Adonis from Adonai, Baal Berith and Sabazius from Epithets given to the True God. Also, the Pagans giving the Title of Gods to their Kings, is deriv'd from the Sacred Writings. Anchialum in Martial, bath reference to the form of Swearing in the Old Testament. The Authors particular resolution of that mistaken word. The use of the word Horns in Prophane Authors, is borrow'd from the Sacred Stile. Several other Words, Phrases, and Forms of Speech, among the Pagans, are taken thence. There are some footsteps and relicks of the Sacred History in the most remote Countries of the World. Objections against the foregoing Discourse answer'd.

Ninthly. **T**HE Heathens had the Names of their Gods, and the pronounciation of them sometimes, from the Names and Titles of the True God. They seem to have derived something from what the Jews practis'd, concerning the Great Tetragrammaton, which was call'd by them *Hassem*, the Name emphatically, the Name appropriate to God, the unexpressible Name; for the Jews tell us, that this Name which we read *Jehovah*, was pronounc'd by the High Priest only, and that but once a year, in the Temple, at the Feast

of

of Propitiation, so that it was not known by the People how it was pronounced. When they met with it in their Bibles, instead of it they read *Adonai*, or *Elohim*. Hence a great many Conjectures have been about the right pronunciation of this Name. It was read *Jave* or *Jahave* by the Samaritans, but this is laid aside, and *Mercer* and *Drusius* read it *Jebeve*. Some think that *Jebejeh Erit* was the word used at first by the Jews, and that afterwards it was corruptly changed into *Jebeveh*, the *Jod* being turned into *Vau*. The true Punctuation of the Proper Name יהוה was anciently *Jahavoh*, saith the (b) Learned Prefacer to the First Volume of Dr. *Lightfoot's* Works, but he is not pleased to give any Reason for it. Whether *Galatinus* was the first that read and pronounced it *Jehovah* I will not here inquire; but this is certain he had it from the *Masorites*, according to whose Points it is יהוה, and without question those Hebrew Criticks had it from the best and ancientest Copies. This was the first and truest reading, and some Mens varying from it hath proceeded from their Belief of the Jewish Conceit and Tradition, that their Fore-Fathers knew not how to read or pronounce the *Tetragrammaton*. But though it is true they seldom or never spake it, yet this did not proceed from their ignorance of the right pronunciation of it, but from a Superstitious Reverence and Fear of Profaning that word, by taking it into their Mouths. But the Holy Scripture it self warrants the Pronouncing of this Name, for in *Gen. 22. 14. Abraham* calls the place where he would have Sacrificed *Isaac*, *Jehovah-jireh*: now a Place can't be call'd by its

Q

its

(a) Dr. Bright.

its Name, unless the Name be pronounced. So *Gideon* built an Altar, and call'd it *Jehovah-Shalom*, *Judg.* 6. 24. Besides, the *Jews* themselves, as precise and nice as they are in this matter, compound many Proper Names of it, though with some abbreviating of it, as *Jehochanan*, *Jehonathan*: whence it is evident that they knew how to pronounce this Name of God, but from the reverend esteem which they had of it they refus'd to do it. The *Rabbies* foolishly pretend Scripture for this, *Isa.* 45. 15. *Verily thou art a God that hidest thyself*, applying these words to the concealing of his Name. And they corrupt another Text to maintain this their Superstitious Fancy and Practice, *Exod.* 3. 15. *This is my Name, le gnolam, for ever*: they read it *legnalem*, to be concealed. Now, I say, to this Practice of the *Jews*, viz. their obscure and uncertain Pronouncing, or rather their not knowing how to pronounce the Name of the true God, the Heathens seem to refer, when they call him the *Unknown*, and the (a) *Uncertain God*, and (b) *the God that is not to be named*. *Socrates* exhorted the *Athenians*, saith *Iustin Martyr*, to the knowledge of the (c) *Unknown God*, that is, the God of the *Jews*. The Inscription on the Altar erected at *Athens*, *To the Unknown God*, shews that they gave the *True God* that Name, for the Apostle interprets it of *Him*, *Acts* 17. 23. Thence that in *Lucian*, (d) *By the Unknown God in Athens*. And *Hesychius* tells us that

(a) Incerti Judæa Dei. *Lucan.* Pharsal. lib. 2. *Incertum Numen*, Trebel. Pol. in vitâ Claudiani. (b) *Innominatus deus*. In vitâ Caligulæ. (c) Ἄγνων θεός. *Apolog.* 1. (d) Νῦν τὸν Ἄγνων ἐν Ἀθήναις. In *Philopar*,

that there were a sort of Gods called *ἑνὶον*, Worshipp'd by these *Athenians*, and the Feasts kept in Honour of these *strange* Deities were call'd *θεοξένια*; especially the *Hebrew God* was number'd by them among the *strange* ones; therefore when the *Gentiles* were speaking of this God of the *Jews*, they added, (a) *whosoever he be*: as much as to say, he and his Name are not known. And in imitation of this, perhaps some of the Pagans would have their Gods to be *Unknown*. (b) *Macrobius* acquaints us particularly concerning the People of *Rome*, that they would have their God, under whose protection the City was, conceal'd; and he pretends this reason for it, because if the Name of their Tutelar God were known, the Enemy would make use of it, and call him out by their Magick Art. But the true reason might be their fond imitating of the *Jews* (whom in many other things they were wont to follow;) hence they were not to know the Name of the Tutelar God of *Rome*; he was (c) *Unknown*, and *Unalterable*, as *Plutarch* testifies.

But as the *Jews* pretended, out of a superstitious humour, that the Name *יהוה* was not unknown to them, when they knew well enough the right pronounciation of it; so the *Gentiles*, though they called the God of the *Jews* the *Unknown God*, and seem'd to be ignorant of his Names, yet it appears that they had some knowledge of them; and that they Intituled their Gods by the Names of the God of the *Jews*. Which I prove thus; the *Tetragrammaton* was not unknown to the *Chaldeans*, as is clear from *Isa.* 36. 15, 18, 20. where

Q 2

we

(a) *ὅστις ποτὲ ἔσται ἐστίν.* *Dien. Hist.* l. 36. (b) *Satur-*
nal. l. 3. c. 9. (c) *ἄγνωστος καὶ ἀπόνητος.* *Roman. Quest.*

228 *The Truth and Authority*

we read that the Idolatrous *Rabshakeb* (who at that time spake in the *Jews* Language, *v.* 13.) knew it, and often pronounc'd it. And this Name of God is found among the *Grecians* also, though altered and corrupted. From (a) *Macrobius* we learn that *Jao* was the Chief God of all among the *Gentiles*, for which he quoteth the Oracle of *Apollo Clarius*.

Φράζεο τὸν πάντων ὕπατογ θεὸν
ἐμμεν Ἰαώ.

Know this, that the Supream God of all is *Jao*.

A most Illustrious Attestation to the Holy Writ, and the *Great Name* of God contain'd therein. *Jehovah* was corruptly pronounced *Jao*, and *Io* was a contract of *Jao*, as in the Songs and Hymns wherein they Sung *Io Paan*. This latter word (as (b) one conjectures) is from *Panah* to look, or behold: and so *Io Paan* is as much as *Jehovah Penoth*, Lord look upon us. For it is probable that *Io*, *Jao*, and *Ἰαὲ* and *Ἰεω* (for all these were in ute) were abbreviatures of *Jehovah*, as *Jah* among the *Jews* was an Abridgment of this. Several of the (c) Ancient Fathers are positive that *Jehovah* was written by the *Greeks*, who were not well acquainted with the pronounciation of it, *Ἰαώ*. Accordingly, saith *Porphyrius* the Philosopher, cited by (d) *Eusebius*, *Sanconiathon* receiv'd the account he gives of the *Jews* from a Priest of the God *Ἰεω*. And it is testified by (e) *Diodorus*, that

(a) *Saturnal.* l. i. c. 18. (b) *Rous's Archælog.* Attic. l. 2. c. 2.
(c) *Irenæus, Clem. Alexandr. Eusebius, &c.* (d) *Præp. Evang.*
l. i. c. 5. (e) l. 5. c. 5.

that *Moses* receiv'd his Laws from the God that is called 'Iaω. The Mistake arose from the ignorance of the Name *Jehovah*. Whence it appears that Iaω is the same with *Jab* and *Jehovah*, and that the former is but a mistaken pronounciation of these latter.

I will add that *Plato's* τὸ Ὄν, came from *Moses's* Ὄν, *Exod.* 3. 14. according to the Septuagint, and אהיה I am, according to the Original. And the same Philosopher's Τὸ πρῶτον Ὄν, Ὄντως ὄν, Ἄυτον, answer to *Jehovah*, which is a Name of Existence.

Nay, that is more remarkable which we meet with in (a) *Plutarch*, who affirms that the Inscription on the Temple of *Minerva* in *Egypt* was thus, *I am all that is, and was, and shall be.* Which is a plain reference to God's Name in *Exodus*. And he speaks of another Inscription of Εἶ in the Temple at *Delphos*, which he thus applies to the peculiar *Essence* and *Existence* of God, Εἶ "is the compleat Appellation of God: in our answering and speaking to God, we say, *Thou art*, "attributing to him this true, certain, and only "Appellation, which agrees to him alone, which "is called *Being* or *Existing*. And afterwards he expatiates concerning the uncertain, labile and flux Nature of Man, and all things in Comparison of God, who is most properly said to be, Eternally Existing. This is *Ebejeh*, ὁ ὢν, *I am*, of which Name of the True God these *Gentiles* had some notice, and that from the *Hebrews*, and imitated it in the Names that they gave to their false Deities.

Q 3

Jovis,

(a) Ἐγὼ εἰμι πᾶν το γινόμεν, καὶ ἦν καὶ εἰσόμενον. De Isid. & Osiris.

Jovis, the old Nominative Case for *Jupiter*, (as *Priscian* saith, and so it is used by *Ennius* and *Varro*) is borrowed from this Name *Jehovah*. *Jupiter* is no other than *Jovis-piter*, or *Jovis-Pater*, Father *Jove*, or *Jehove*, and so answers to *Jehovah*, who hath the Name of *Father* given him often in Scripture. And it is likely that heretofore some contracted the word *Jehovah*, and read or pronounced it *Jovah*, as the *Jews* pronounced *Judah* for *Jebudah*. Nay, *Jove* or *Jova*, the Abbreviature of *Jehovah* was perhaps used by *Moses* himself; which I gather from what *Josephus* saith of the Name Written on the High-Priest's Mitre; viz. That it had four Vowels, and consisted of four Vowels alone: This seems to have been *Jova*, which consists of just so many Vowels, though two of them are used as Consonants, unless you will say they pronounced *I* and *U*. as Vowels, thus, *ioüa*. We may then reasonably believe that the Name of the Heathens God *Jovis* came from the corrupt pronouncing or contracting the word *Jehovah*, or (which comes nearer to it) *Jehovih*, for so you will find it Written in *Deut.* 3. 24. 9. 26. And that *Jovis* is of Hebrew Original, and derived from the *Tetragrammaton*, is confess'd by *Varro*, who thought that *Jovis* was first of all the God of the *Jews*, as (a) *St. Augustin* quotes him. And though the *Pagans* alter'd the Name, and made it sometimes exceed, and at other times come short of four Letters, yet this did not extinguish the sense and notion among some of them, that the Original Name was a *Tetragrammaton*. For it is likely that the *Pythagoreans* Τετρακτὺς, the
Number

(a) Deum Judæorum Jovem putavit. De Consens. Evang. lib. 1.

Number Four, by which they used to Swear, (especially they confirmed the most serious Truths with this Oath) was taken from the *Jews Tetragrammaton*. The Excellent (a) Commentator on *Pythagoras's* Golden Verses, and particularly on this passage in them, talks at large why God is called *Τετρακτύς Quaternarius*, so that it seems the *Pythagoreans* applied it to God. Whence a (b) Learned Antiquary of our own concludes, that *Τετρακτύς* was *Jehovah*, and he conceives that *Pythagoras* (who speaks of it in his Verses) had this Mystery of *Quaternity* from the *Hebrews*, who had in great veneration the *Tetragrammaton*, the Name of God of Four Letters. It was easie for this Philosopher, who convers'd in his Travels (as is acknowledg'd) with *Hebrews* and *Chaldees*, to arrive to the knowledge of this Name.

Let me suggest this in the next place, that since the Name *Jehovah* was commonly pronounced *Adonai* by the superstitious *Jews*, it might hence come to pass that this *Adonai*, with a very small change, gave the Name to one of the Poetick Gods among the *Heathens*, viz. *Adonis*. To confirm which, add what *Hesychius* saith, that (c) *Adonis* is as much *Lord* among the *Phœnicians*. He mistakes the *Phœnicians* for the *Hebrews* here, as is very usual. Whence then can we with greater probability think that Name was given to a Pagan God, than from its being of so near affinity with *Adonai*, the Name of the True God among the *Jews*? Again, *Baal-Berith*, i. e. the *Lord of the Covenant*, was the Name of a God or Idol of the *Phœnicians*, *Judg.* 8. 33. Which seems to be an imitation

Q 4

(a) *Hierocl.* (b) *Selden de Dis. Syr.* (c) *Ἀδωνις, Δεσπότης ὑπὸ Φοινίκων, i. e. κύριος.*

imitation of the Title of the *True God*, who as soon as the Deluge was past (a) made a *Covenant* with Mankind, and after that we find him (c) *Covenanting* with *Abraham*, and afterward (e) with the whole People of the *Jews*: and frequently in Scripture we see he is making a *Covenant* with his Servants, so that he is the true *Baal-Berith*, the *Lord of the Covenant*. The *Phœnicians* borrowed this out of the Jewish and Sacred Writings, and applied it to one of their Gods: whence it was propagated to other Nations, and *Ὁρκιστὴς Fœderator*, the *Covenanter*, was the Title of *Jupiter*.

Among the Names which the Gentiles give to their Gods, I may reckon *Σαβαζιεύς*, or *Sabazius*, (for it is sometimes Latinised) to be one. That this was the Name of *Jupiter* especially, you read in *Strabo*, *Valerius Maximus*, *Apuleius*. That it was a Title also given to *Bacchus* is witnessed by (d) others. In allusion to this, the word *Sabos* is often heard in the *Orgia*, i. e. the Sacred Rites of *Liber*, as (e) *Plutarch* acquaints us. And from (f) *Aristophanes* we learn that *σαβοί*, and *σαβαζιεύς* were words of Acclamation and Rejoycing among the Pagans, at their Great Solemnities, and Festivals. Now this Name seems to be of Hebrew Original, and refers to the *Judaick Sabbath*, that Sacred Festival in which God was most solemnly Worshipp'd by that Nation: And this *Plutarch* was sensible of, viz. That there was an affinity between *σαβός* (before mention'd, the word used in the Gentile Festivities, especially by those that kept the *Bacchanalia*) and the *Jewish Sabbath*; only in

(a) Gen. 9. 9. (b) Gen. 17. 9. (c) Ex. 34. 27. (d) *Aristophan.* in *Avib Diodor. Sic. lib. 36. Lucian. Cencil. Deor.* (e) *Sympos. 4.* (f) *In Vesp.*

In this he err'd, not knowing the derivation of the Hebrew word, that he thought this was taken from that, *αἰβατορ* from *αἰβ*; as he expressly saith. Or perhaps this Name *Σαβαζι*, which was given to their false Gods, was taken from that of the true one; and *Jupiter Sabazius* is as much as *Jehovah Zabaoth*, which both (a) *Isaiab* and (b) *Jeremiah* frequently repeat as the proper Name of God: *Jehovah Zabaoth, the Lord of Hosts is his Name*. Some have thought the word *Tzebaoth* is placed here by way of *Apposition*, as if it should be rendred *Dominus Sabaoth*, and thence (c) *Ferom* reckons *Sabaoth* among the Names of God. But questionless this word is in the Plural Number, & in regimine, and so the true rendering is *Lord of Sabaoth, i. e. of Hosts*. Yea, you will find the Hebrew word retain'd even (d) in the Greek, as if there were something more than ordinarily remarkable in the Hebrew. The Pagans, who got the sound of this word (as very famous among the Hebrews) took it by it self for God's Name, and thence (it is likely) framed the word *Σαβαζι*. This shall suffice in brief for a proof of what I undertook, that the Names of the God of Israel are applied by the Heathens to their Idol-Gods. The Pagans call their Deities by Titles which are given to the True God *Jehovah*. This makes good what I aim'd at, that the Heathens had these as well as other things from the Sacred Scriptures: and it is certain they could have them from these only; which is a proof of the verity and antiquity of those Holy Writings.

Speaking

(a) Ch. 48. v. 2. 51. 15. 54. 5. (b) Chap. 10. 16. 31. 35. 50. 34. (c) Epist. 136. ad Marcellam. (d) Lord of Sabaoth, Rom. 9. 29. Jam. 5. 4.

Speaking here of the *Heathen-Gods*, and their *Names* as borrowed from Scripture, it may not be impertinent to observe, that even the *Title of Gods* given by the Pagans to their *Kings* and *Princes*, was derived from the same inspired Writings. I grant that it partly proceeded from their sordid Opinion that they were *Gods* indeed: But it is as true, that it might be derived to Prophane Writers, from the stile of the Holy Ghost in the Old Testament, where Magistrates are called *Gods*. Thus in *Exod. 22. 8. the Gods and the Rulers of the People* are Synonymous. *Moses* was to *Aaron* instead of a *God*, *Ex. 4. 16. i. e.* according to the Chaldee and Arabick, a *Judge* or *Prince*. God himself honours the Rulers of the *Sanhedrim* with the Title of *Gods*, *Pf. 82. 6. I have said ye are Gods*. So in *Psalms 138. Gods* in the 1st verse are *Kings of the Earth* in the 4th. It might be observ'd that *Elohim* and *Adonai*, the usual Names of God himself, are attributed to *Great Men* in the Sacred Writings. In short, as *God* is often called *King* in Scripture, so *Kings* are called *Gods*, and thence the expression is convey'd to the Pagans, and frequently used by them. Among the Eastern People *Melech*, *Moloch*, and *Malcham*, (for these words are indifferently used) signify both *God* and *King*. And perhaps it was in conformity or relation to this Notion, that they commonly inserted the Names of their Gods into those of their Princes, though it might be also as a good Omen, or for Honour's sake. From their Gods, I say, Princes compound their Names, as *Belsazar*, from *Bel*: *Nebuchadnezzar*, *Nebuza-radan*, and *Neboasser*, from *Nebo* an *Assyrian* God: *Evilmerodach*, from *Merodach* a *Babylonian* God, and many others. Among the *Persians* we read the

the Name of God was bestow'd on their Emperours: Thus *Xerxes* was stiled the(*)*Persian Jupiter*. One of the *Antiochus's* had the Sirname of *Θεός*. We shall find likewise that other Nations complied with this Notion. What if I should say that the *Κεταχθόνιοι Δαίμονες*, mention'd by *Pythagoras* in his Golden Verses, are these *Terrestrial Gods* I am speaking of; viz. Great Princes, Celebrated Heroes, Wise Rulers, Divine Men, or Earthly Deities? *Plato* tells us in his *Politicks* that a Good King is (a) like some God chosen out from amongst Men. Princes and Commanders are stiled by *Homer* *δορυεῖς* and *στοργεῖς*, born and bred of the Gods. But especially among the *Romans* this sort of Language was common. *Rome* was no less than *Heaven*, and the Emperour was God. 'Ο *Θεός Κάισαρ* is apply'd to the first *Cæsar* by (b) *Strabo*. The next (viz. *Augustus*) is called *Deus Cæsar* by *Propertius*. *Edictum Domini Dei; nostri*, is *Martial's* Language. At *Rome* the Royal Palace was reputed a Temple: the *Mount Palatine* was Sacred and Venerable, because the Emperour's Seat was there. (c) The Sovereignty of Magistrates approaches next to the Majesty of Heaven, saith the Grave and Renowned Oratour. And with him agrees the Pithy Moralist, who tells us that (d) the People are to look upon their Governours under no other Character, than as if the Gods were come down to visit them. We may say here, as the Philosopher in another Case, & *hic Dii sunt*, there is a kind of Divinity in Rulers, they are Earthly

(*) 'Ο τῶν Περσῶν Ζεὺς. *Dionys. Long.* πρὸς Ὀλίμ. (a) Οἷον θεός ἐξ ἀνθρώπων. (b) *Lib. 4.* (c) *Magistratum potestas proximè ad Deorum Immortalium numen accedit Pro Rabirio.* (d) *Non alio nomine populus Rectorem suum instructur quàm si Dii Immortales potestatem visendi sui faciant. Senec. de Clement. l. 1.*

Earthly *Numen's*, they are Created and visible Deities : And being so stil'd first of all in Scripture, the Title hath come down to the Pagan World, but hath been infinitely abused.

Having taken notice of several References in Prophane Authors, to express Passages and Usages Recorded in the Old Testament, I will here super-add one which I meet with in *Martial's Epigrams* : And I will the rather insist upon it, because the place is obscure, and hath yielded matter of great Controversie among the Learned. The Epigrammatist writes to a *Jew*, and tells him he will not credit what he saith, though he Swears by the Temple of *Jupiter*, or of any other Deity : Wherefore he puts him upon Swearing by *Anchialus*.

(a) *Ecce negas, jurásque mihi per templa
Tonantis :*

Non credo ; jura, Verpe, per Anchialum.

There have been great disputes about this *Anchialus*, some thinking it to be *Sardanapalus's* Statue erected in *Anchiala*, a City of *Cilicia*, and there Worshipp'd : Of this Opinion is *Dom. Calderinus* : Some taking it for a Man or a Boy, some for a City or Town, and others for a Beast, as *Vossius* the Elder conceits it refers to the *Jews's* Worshipping an *Ass*, because ἀγῶς is *Asinus*. But he might as well have understood by this word a *Horse*, or a *Man that carries Burthens*, for that is the import of ἀγῶς, or rather ἀγῶς. Besides, *Angarius* and *Anchialus* are too different in sound to be thought to be the same : Wherefore I dismiss this. The rest of the Modern Criticks agree in this, that the

Poet

(a) In *Verpum. lib. 11. Epigr. 94.*

Poet directing this Epigram to a *Jew*, refers to something in use among that People, and particularly something mention'd in their Bible (for that would make the Jest the more biting, as he imagined) *viz.* The Form of Swearing by the True God which is used there. But these Authors differ about the Form. (a) *Joseph Scaliger* derives it from the Hebrew Fountain אֱלֹהֵי חַיִּים i. e. *si vivit Deus*, which was a form of Swearing with the *Hebrews*: hence, saith he, *Martial* was mistaken, and thought they swore by *Anchialus*, whereas the Oath was *Am chi alah*, i. e. *If God liveth*. Our Learned *Farnaby* likes this Criticism very well, and hath inserted it into his Notes on this place. But by the leave of so Great a Critick, there is I conceive something faulty in it: For though I am most willing to grant, that there is in this place a reference to the Form of Swearing which was used by the *Jews* in the Old Testament; yet I am not forward to assent to this interpretation of the word *Anchialum*, which this Noble Philologist presents us with, and that for these Reasons; first it is not *Am* but *An* that must answer to the beginning of the word *Anchialum*. However, this may be born with, being an easie change of a Letter. Secondly, there is no such Hebrew Word as *am*. There is *im si*, but then it should be *Imchialum*, not *Anchialum*. Thirdly, *Ala* is not an usual word for *God* among the *Jews*, because it is an Arabick, not an Hebrew word, and 'twas never made use of in that Nation, and 'tis not once mention'd in the Holy Bible, wherefore I can't believe they solemnly Swore by it.

For

(a) De Emendat. Temp. in Pralegom.

For the same Reason I am apt to reject that other solution of this place in *Martial*, which a very (a) Excellent and Choice Writer hath offered. *Anchialum* or *Anchialon*, saith he, is composed of these three words [An] *non*, [Chai] *vivit* (and without the Vowel under it *Chi*, and perhaps they might vulgarly pronounce it so) and [gnation] or [alon] *deus*: For this (saith he) is an Oath of a Jew who denies the Crime which he is accus'd of, he Swears thus, *An chi alon*, i. e. *Non : vivit deus*. But I cannot in due Consideration think that this is a true account of this Passage; for first *Alon* was not a Name in use (nay perhaps not known) among the Jews. This Author indeed saith it may be gathered out of *Plautus*, that God's Name was pronounced *Alon*, but we are not to consider what pronunciation the Name had among other People, i. e. Foreigners, but what was in constant use among the Jewish People: for the Poet refers here to that. Wherefore there being no such Name among them, it could not be used by them in an Oath, and consequently it is not here meant, when *Martial* is jesting with the Circumcised Poet. And as for the word *Eljon*, which 'tis true is often used in Scripture, and of which this *Alon* seems to be a corruption, it is an Epithet rather than a Name of God, and therefore was not (it is likely) put into a Formal Oath. Again, the word *an*, which this Author makes one of the ingredients of this word which the Poet useth, hath no such signification as he pretends it hath. Indeed *ajin*, and the contraction of it *in* is *non*, but *an* hath no other signification but *ubi*, or *quorsum*, or *quousque*,

(a) Petit. Var. Lektion. l. i.

que, as any Man may satisfie himself, by consulting the places where it occurs.

But another (a) Person of infinite Literature (who also is of Opinion that it is an Oath, and a Jewish Oath, that is here meant) tells us, that per *Anchialum* is a corruption of **אֶלֶם חַי עוֹלָם**, i. e. *ulciscatur is qui vivit in aeternum*: For we read, saith he, that *Chi olam* is one of Gods Great Names, *Dan.* 4. 31. and we read also of Swearing by this Name, *Dan.* 12. 17. wherefore *Martial's* Verse should have been written thus,

Non credo : jura, verpe, iperan Chi olam.

i. e. Let him who lives for ever (*viz.* God) take vengeance on me, *viz.* if I forswear my self. This is a Criticism worthy of so Learned an Antiquary. But I have something considerable to object against it; as first this *iperang* which he here brings in is altogether redundant, for we read not that they used this word in Swearing, therefore there was no reason to insert it here, and to make it part of the form of a Jewish Oath. Moreover, *Chi Olam* is mistaken for *Chi gnolma* in *Dan.* 4. 31. which will not come into the Verse. But chiefly I make bold to dissent from this Worthy Person's Opinion, because I think I have an easier and plainer to propound.

That which I offer is this, that this word *Anchialum* contains in it these three words, *an*, *chi*, and *elohim*. The word *an* is an abreviature of *anna*, which is an usual Interjection, sometimes translated *now*, *Psal.* 118. 25. and sometimes *oh*, (an exclamatory Syllable,) *Ex.* 32. 31. yea, in all or

(a) *Selden de Jur. Hæred. Hebr.*

or most of the places where we find it, it bears this last signification, or borders very near upon it. It is a particle used among the *Hebrews* to express the *Affections* and *Emotions of the Mind* (as *Mercer* hath well observ'd) which are frequently accompanied with *Exclamations*. And by enquiring into the Texts where 'tis used, it will appear, that it is also an Interjection of *Asseveration*, and is as much as *sanè, profectò, certè*. To this purpose it is rightly rendred *truly*, *Pf.* 116. 16. wherefore it is no wonder that it is used in *Swearing*. I find that this *Passionate Expletive* is of the same signification in the beginning of a Word or Sentence with [*na*] in the end of them: whence perhaps the Greek word *vai* and Latin *ne* (both used in *Oaths*) are derived. This I have said to shew the fitness of this first word in this place. The two others are *Chi* and *Elohim*, which being joined together are the same that [*God liveth,*] which you will find to be the very express words which are used in the Old Testament when they Swore, as in 1 *Sam.* 2. 27. 1 *Kings* 17. 12. 18. 10. *Chai Elohim, God liveth*: but we render it [*as God liveth*] and perhaps very significantly, because an Oath is generally express'd by a defective Speech: some word is left out, and our Translators supply it. This we are certain of, that it is usual in the Old Testament to Swear by *God's Life*, and in these very terms, *The Lord liveth, God liveth*. Yea, God himself Swears by his *Life*, *Am.* 6. 8. *As I live, saith the Lord*. Thence God in the Old Testament is called the *Living God*. Which Epithet is so commonly given him, and was without doubt so frequently used by the *Jews*, that it came by that means to be well known to the *Gentiles*, which I should guess gave rise to the

the Greek Name of *Jupiter*. The Heathens Named him *Zhva*, the *Living God*, and *τὸ ζῆν*. And I am apt to think that from the Nominative *Zeus* (which is of the same Original) the Name *Deus* comes, for 'tis probable that heretofore it was pronounced as one Syllable, and so was as much as *Zeus*, which is the same with *Zeus*, for you see the *Z* is turn'd into *J* in the three next Cases, as *Jovis*, &c. Therefore even *Deus* the *Living God*. But to proceed, God's *Life* is himself, and therefore 'tis no wonder that God's People the *Jews* Swore by it. *Chi Elobim* was the constant form of words which they used, and it was taken (as you have heard) out of the Holy Scriptures. So then *An chi elobim* is no other than *Verily, truly the Lord liveth*: the word *an* being prefix'd by the *Jews* to express their affection and concern about the thing which they asserted or denied with a Solemn Oath. Now, when the *Jews* pronounced this Oath in these words, those that were ignorant of the Tongue, thought it was all but one word or Name. Our Witty Poets who was not skill'd in the Hebrew, was guilty of the same mistake, and put the *Jew* upon Swearing by *Anchialum*, which was a misunderstanding of *An chi Elobim*: which words when they were pronounced fast and indistinctly, seem'd unto those who were not skill'd in the Hebrew Tongue to sound like *Anchialum*. Therefore *Martial* saith, *Fura, verpe, per Anchialum*, i. e. *per an chi Eloim*, or with an usual Synalæpha, *An ch' Eloim*, which likewise is an instance of what I asserted before, that Transpositions, Abbreviatures, and Corruptions of words are very usual, and that their right Terminations are laid aside very often. Or, perhaps the Name *IN EL* (which is also the usual Name of God in the

Old Testament,) is here intended : For that also was used in *Oaths*, as appears from *Job 27. 2. Chai El, As God liveth.* And without doubt it was used by the *Jews*, as well as *Eloah* and *Elohim*, in Swearing : yea, some Hebritians have thought that these words are derived from the Verb *Alah juravit*, because they are used in Swearing. An *chi El, Verily God liveth*, was a common form of an Oath, no less than *An chi Elohim*, and thence the ignorant Hearers among the Pagans thought that the Name of the *Jews* God was *Anchiel*, or *Anchial* : And *Martial* here having occasion to use it in the Accusative Case, adds the usual termination to it, and makes it *Anchialum*. Swear to me, saith he to his Brother Poet, who was a *Jew*, by a Jewish Oath, Swear by the most Solemn and Sacred Oath that you have in use among you, and that is, (as I have heard) *Anchial* or *Anchiel*, which is no other then *An chi El, Verily God liveth*. With great deference and respect to the judgments of the foresaid Learned Criticks, I propound either of these to be the fairest and easiest solution of that controverted place of *Martial*. It is not *Chi Alah*, nor *Chi Alon*, nor *Chi gnolam*, but *Chi Elohim*, or *Chi El* (take which you please) that is referr'd to here by the Poet : for these are the *very words* used in Scripture, and we read that one of them especially is the express form of Swearing among the *Hebrews*. Which is the thing I alledged this passage for, *viz.* To let you see how Pagan Writers have frequent references to the Book of God, and particularly the *Name* of the True God, and to the Customs and Usages there spoken of, and thereby do in some measure give testimony to the Truth and Reality of those Writings.

I would

I would offer to the Learned another Notion in prosecution of the Subject I have been so long upon. I am of the Opinion that from the frequent mention of Horns in the Old Testament, the Heathens borrow'd the like expression, and apply'd it in that very sense in which 'tis used in those Holy Writings. The Hebrew *Keren* (whence the Greek *κίρας*, the Latin *Cornu*, and the German and English *Horn*,) signifies *Might, Strength, Fortitude*, as also *Joy, Safety, Prosperity*; whence you read of the *Horn of Salvation*, 2 Sam. 22. 3. Psal. 18. 2. and the *exalting, lifting up, and setting up the Horn*, 1 Sam. 2. 1. Pl. 75. 4, 10. Pl. 89. 17. Pl. 112. 9. Lam. 2. 17. Zach. 1. 21. On the contrary, *cutting off the Horn*, signifies debasing, degrading, a mournful, unsafe, afflicted Condition, as is clear from Pl. 75, 10. Jer. 48. 25. Lam. 2. 3. And *defiling the Horn*, is of the same import, Job 16. 5. From the signification of the Verb *Karan*, we may be partly confirmed in this sense of the Noun *Keren*, for 'tis said of *Moses's Face* that it *shone*, Ex. 34. 29. it was very Bright and Glorious. The vulgar Latin renders it, *it was Horn'd*, and thence (was said before) *Moses* is usually Pictured with Horns. But we must understand it spoken Metaphorically, viz. of those *Rays or Beams of Light* which darted from his face, and which were as 'twere Horns of Light. So in *Hab. 3. 4.* by *Horns* is meant *Brightness or Light*, and it is so expressly interpreted in that verse. The Radiency, the Splendour of *Moses's Face* was very great, and is rightly called by the Apostle, *the Glory of his Countenance*, 2 Cor. 3. 7. So that hence we may gather that the word imports *Outward Glory*. And as this word *Keren* signifies more generally *Power, Grandeur, Outward*

ward Glory, and Prosperity, so it more particularly denotes Kingly Power, Sovereign Dominion and Empire, the Greatness and Splendor of Crowned Heads. (Whence, by the way, I propound it as probable, that from the Eastern words *Karan* and *Keren* are derived the Greek *κοίρα* Θ, *Dominus*, *Imperator*, and the Latin *Corona*.) Thus *Horn* is applied in 1 *Sam.* 2. 10. *He shall give strength unto his King, and exalt the Horn of his Anointed.* And in the *Psalms* you will find that this word hath particular reference to *David* as *King*, *Pf.* 89. 24. 91. 10. So in *Pf.* 132. 17. 'tis spoken of him as the *Lord's Anointed*, and 'tis joyn'd with a *Crown* in the next verse. In the Book of *Daniel* this Language is very common, in the 7th and 8th Chapters a *Horn* and *Horns* signifie Princely Dominion, and the Persons that exercis'd it: and in the latter of these Chapters those two *Horn'd* Beasts, a *Ram*, and a *Goat*, are Representatives of *Kings*, and *Kingdoms*. It is in express words said in two places, *Horns are Kings*, *Dan.* 7. 24. 8. 7. Now, from this particular stile and idiom of the Ancient Holy Book of the Scriptures, the Heathen Writers learnt to speak after the same manner. Not only in a general way was the word *Horn* used by some of their Authors, to (a) express Vigour, Spirit, Strength, and Power, but more especially and signally they make use of it to signifie Supream Power and Dignity, such as that of their *Gods*, and of their *Kings*. Thus (b) *Corniger* was the Epithet of *Jupiter Hammon*, and we may inform our selves from several Writers that

(a) Tunc pauper cornua sumit. *Horat.* (b) ——— *Stat*
Corniger illis Jupiter. ——— *Lucan.* l. 9.

that he was commonly pictured with Horns : which had its rise, I conceive, from the like representation of *Great Ones* in the Old Testament, as you have heard. I know other Reasons are alledg'd, as that of *Servius*, who thinks this *Jupiter* had that Title, and was represented *Horned*, because of his Winding Oracles, because his Answers had as many crooked Turnings as a Ram's Horn. *Macrobius*, and some others tell us, that this *Hammon*, was no other than the *Sun*, whose Beams are Cornute, whose Rays are in the fashion of *Horns*. If the *Moon* had been meant, then I confess, the Epithet of *Horned* had been very Natural : But I don't think, that the Metaphorical *Horns* of the *Sun* (which are its Rays) were thought of here by the Antients. Wherefore, I look upon these as mean and trifling Reasons. But the true occasion, if I mistake not, of their describing *Jupiter Hammon* with *Horns*, and of representing other Gods, as *Pan* and *Bacchus*, after the same manner, was this, that they complied with the Style of the Sacred Writings, (as was an usual thing with them) which set forth Great Power, Magnificence and Glory, especially *Kingly Power* and Greatness, by the expression of *Horns*. This suited well with their *Gods*, who were Great Folks, and generally *Deified Kings*. We read, that a *Ram* and a *Goat* are Symbols of Regal Strength, in the Prophetick Writings ; in imitation of which, it is probable, *Jupiter Hammon* was worshipp'd in *Africk*, in the shape of an Image which had partly the proportions of a *Ram*, and partly of a *Goat*. And from the same Original, (*viz.* the Holy Scriptures) it was, that Antiently the *Pagan Kings* and Monarchs were represented and stiled *Horned*, as we may satisfy our selves from several Authors.

246 *The Truth and Authority*

It is well known that *Alexander* the Great was called $\Delta\iota\kappa\epsilon\alpha\iota\sigma$, *bicornis*: of which some give this Reason, because (say they) of the amplitude of his Empire, which was extended to both the extream Horns of the World, East and West. Others say, he would have been thought to be the Son of *Jupiter Hammon*, who was *Cornute*, and accordingly they drew *Alexander* so. And there are other Reasons assign'd by (a) Authors, why this Great Conquerour had the denomination of $\Delta\iota\kappa\epsilon\alpha\iota\sigma$, but they seem to be far fetch'd, and not to give us the true and genuine account of it, which I take to be this, *viz.* That this Title was derived to the Gentiles from the frequent Language and Phraseology of the Old Testament, which expresses *Kingly Power* by *Horns*, and more especially from the Prophecy of *Daniel*, where the *Grecian Monarchy* is described by a *He Goat*, an *Horn'd Animal*, and the first King of that third Monarchy, *viz. Alexander* the Great, is signified by *Keren Chazuth*, a *Notable Horn*, *Dan. 8. 5.* a Great and *Visible Horn*, as the Hebrew word properly signifies: And again, he is call'd in the same Chapter *the Great Horn*, *v. 21.* All Interpreters agree in this, that *Alexander the Great* is meant here, although they differ in expounding other parts of the Chapter. Hence this Mighty Monarch would in his Pictures and Coins be $\kappa\epsilon\rho\alpha\sigma\phi\epsilon\varsigma$, represented as *Horn'd*, yea, his choice Horse, which he most prized, is known by this Character. And from this Great Man his Successors learnt to stamp their Coin with Horned Images and Impressions. Hence

Alexander

(a) *Scaliger de emendat. Temp. Hottinger, L'Empereur.*

Alexander is called *Dulcarnain*, in the Alcoran by *Mahomet*, which is equivalent to *διόφανος*, for that I suppose to be the meaning of that Eastern word: And 'till some others give a better Interpretation of *Chaucer's* [at *Dulkernoon*] I presume to say it signifies as much as to be in a maze, to be at ones wits end, to be dilemma'd, to be push'd at on one side and the other, as 'twere with a double Horn. So much for that Name given to that Great Monarch, of which many Writers have disputed, and I have made bold to put in among the rest, and to offer my apprehensions concerning that Epithet. I refer it to the Old Testament, which was not unknown to some of the wisest of the *Gentiles*, who thence borrow'd many Words and Phrases, and more Customs and Practices. Hence *Horns* came to be significative of Kingly Greatness and Power. Hence it was a Custom among the *Persians* to wear a (a) *Rams Head* of Gold for a Diadem. Hence *Attila*, King of *Hunns*, was pourtray'd with Horns, as is to be seen in Ancient Medals. And that *Horns* were a Badge of Regality and Dominion, is clear from what we read in (b) *Valerius Maximus*, viz. That when on a sudden *Horns* were seen to appear on the head of *Genitius Cippus*, as he was going out at the door, the Response was, that he should be King, if he return'd into the City.

I have now almost finish'd my Task, I mean, so far as it respects the Old Testament. Let me only add this after all, That many things in *Homer*, *Euripides*, *Sophocles*, *Theognis*, &c. may

R 4

not

(a) *Ammian. Marcellin.* l. 19. (b) *Lib.* 5.

248 *The Truth and Authority*

not only be reduced to, but seem to be borrow'd from *David's Psalms*, *Solomon's Proverbs*, the *Book of Wisdom*, and *Ecclesiasticus*, (which are but an imitation of these) and other parts, both of the Canonical and Apocriphal Writings. This hath been partly shew'd by (a) some of late, but might be carried on much further. I do not think every Saying that is like another in Scripture, was taken thence. That of the Apostle, 1 Cor. 2. 9. (which he takes from *Isai. 64. 4.*) *Eye hath not seen, nor Ear heard, neither hath it enter'd into the Heart of Man*, is very like that passage in *Empedocles*,

Ἵουτ' ἐπιδερκταὶ τὰ δι' ἀνδράσιν, ἔτ' ἐπακυσά,
Ἵουτε νόω περιληπτα. —————

but no Man can think there was any reference to it. I do not say, that *Lucretius's*

*Cedit item retro, de terrâ quod fuit ante,
In terras: Et quod missum est Ætheris oris, &c.*

was copied out of *Solomon*, *Ecclef. 12. 7.* *Then shall the dust return to the Earth as it was; and the Spirit shall return unto God who gave it.* I know many Sentences may happen to be alike, yea the same in Sacred and Prophane Writers: The Moral Subject they Treat upon might afford the like matter and words sometimes; but in comparing the *Hagiographa*, and those Writings, you will find, that that there is more than this; the Genius
of

(a) Mr. Gataker in *Astonin.* Dr. Daport in *Homer.*

of the Stile is the same, the manner of Expression, the forms of Speech, the particular Phrases and proverbial Sayings, which had their first rise among the *Hebrews*, are the very same. This is excellently shewed by the Learned *Hugh Grotius* in his *Annotations*, and it plainly discovers whence the Pagan Writers had those things. Some of the Prophane Poets, borrow'd their strain of Love-Songs and Epithalamiums, from *Solomon's Cantic*: Especially *Theocritus*, (as (a) *Sanctius* hath observed), from whom the rest learnt that way of Verse, hath not a few passages in his *Idyllia*, expressly taken out of that Sacred Song. And in that Dialogue of *Plato*, which he entitles *Symposium* or his *Eroticks*, there are several things, which you would guess are allusions to *Solomon's Love-Dialogue*, or *Epithalamium*. And to heap up several particulars together, it was said by *Solon* in his Discourse with *Cræsus*, (as both *Herodotus*, and *Diogenes Laertius* report) that the (b) *Term of Mans Life*, is three-score years and ten, as if he had had it from the Pen of the Holy Psalmist, *Psal.* 90. 10. The Acclamation or Shout which was used among the Heathens in War, when there was an occasion of Joy and Thanksgiving, was (c) *Ἑλελεῦ*; which you may easily conceive was a corruption of *Allelujah*. Some (d) Chapters and (e) Psalms of the Old Testament, are disposed in an *Alphabetical Order*; which gave rise to that sort of Verses, call'd *Acrosticks*: Such are the *Arguments* of *Plautus's Comedies*, and the *Elogium*,

(a) In *Cantic. Solom.* (b) "Ὅσον ἀνθρώπου βίη φασὶν ἔτι βδομήκοντα. *Herodot.* l. i. c. 32. *Laert.* in *Solone.* (c) *Æschil.* in *Prometh.* (d) *Prov.* 31. and the four first Chapters of the *Lamentation.* (e) *Psalms* 25, 34, 37, 111, 112, 119, 145.

Elogium of Christ, in one of the *Sibylls*, which you will find also in *Tully*. This piece of Wit and Fancy, was borrowed from the Holy Writings, which were Endicted by the Sacred Spirit. And here, when I am speaking of the *Pagans* borrowing from the *Hebrews*, I might even observe to you, that the very *Greek Alphabet* is taken from them; which the *Grecians* themselves in part confess, for they say they had their Letters from the *Phanicians*, who were near Neighbours to the *Hebrews*, and who indeed are usually mistaken for these.

I will add in the last place, that the *Old Testament*, hath left some remains of it, in most remote Countries of the World, as *China*, *India*, *America*, as our Modern Travellers will inform us. In all these parts, there are evident and apparent footsteps of the History of the Bible. *Mastinius* in his History of *China* acquaints us, that the *Chineses* have Records concerning the *Universal Flood*, and that there are among that People several Memorials of the *Old Patriarchs*; and accordingly (a) one hath given us a brief account out of him of *Cain*, *Enoch*, and *Noah*. That in *India*, the footsteps of *Mosaick Doctrine* remain among the *Brachmans*, is proved by (b) *Huetius*. The highest Mountain of *Zeilan*, an Isle in the *East-Indies*, is call'd by the Inhabitants (c) *Adam's Top*, and there is *Adam's Cave*, where he lamented himself after his Fall. The Ceremony of putting their Hands under one another's Thighs, when they solemnly Swear to one another, of which we read
in

(a) Horn. Arca Noæ. (b) *Demonst. Evang. Prop.* 4.
(c) *Ursin. Anal. lib.* 4.

in *Gen.* 24. 2. 47. 29. is (a) observ'd among some of the *Indians* at this day. The *Americans*, saith *Acosta*, have Traditions of the *Deluge*, and make mention of it in their Discourses: And *Huetius* sheweth, that several Rites and Laws of *Moses* are observed by them. The Antient *Patriarchs* left behind them, remembrances of their Actions, even in these places; their Memory is still preserv'd and retained in many Names, Customs, and Practices, that are among them. The Name *Joseph* is often found there, and *Hallelujah* is used in their Songs, as (b) *Hornius* observes. The People of *Peru* report, (c) that all their Earth was overwhelm'd with waters, and lay cover'd with them a long time, that Men and Women perished, excepting only a few, that betook themselves to some Vessels of wood, and so preserv'd themselves. Those of *Mexico* tell (d) that there were five Suns heretofore; that gave light to the World, and that the first and oldest of them perished in the waters, and at the same time, the Men that were upon the Earth were drowned, and all things were destroyed. And several other such passages, the Inhabitants of the *New-found-Land*, received from their Forefathers, some of whom perhaps were *Jews*, for (e) *Manasseh Ben Israel* thinks the *Ten Tribes* who were carried Captive, came into the *West-Indies*, (as well as into some parts of *China* and *Tartary*) and there have left footsteps of old *Judaism*. But whether these were Relicks, or only Apeings of it, I will not stand to dispute.

Thus

(a) *Avenarius* in verbo *Jarek*. (b) *De Orig. Americ.*
 (c) *Aug. Cara.* (d) *Lup. Goma.* (e) *Spes Israelis.*

Thus I have abundantly made good, that the Heathens borrowed from Scripture and Inspired Men. Their Priests took their Religious Ceremonies, yea their very Gods: their Poets took their Fables; their Historians, their more serious Narratives; their Philosophers, their Notions and Opinions; their Common People, their Words and Phrases, their Usages and Customs, from the Writings of the *Old Testament*, and the Doctrine, Rites, and Practices of the *Jews* therein Recorded. So that it is evident, that *Pagans* bear Testimony to the Contents of the *Old Testament*, and that Prophane Writers attest the Truth and Authority of those Sacred Writings.

If any *Object*, that I have shewed my self arbitrary and lavish, in some of the *Derivations* of Words, which I have offered, and that there is not sufficient ground for the Etymological part of my Discourse; I briefly Answer, I have purposely and industriously all along, taken care to avoid this imputation. For I have sometimes taken notice of, and been ashamed of the great Extravagancy of some Writers in this very point. Thus *Calepine* derives *Canis à Canendo*, as if Barking and Singing were the same thing. (a) One derives *Scribo* from *שָׁרַב*, and labours to make it out. Such an Extravagant Etymologizer is *Avenarius* in his *Hebrew Lexicon*, who fetches *Βασιλεύς* from *Maschal dominatus est*, and *σέριαν* from *Tsaniph*, and *Scorpio* from *Gnacrab*, which is the *Hebrew* Name of that Animal. Yea, he deduces *Turk* from *Kedar*, by a Metathesis. And Monsieur *Bochart* is not far behind him, for he is oftentimes

very

(a) *Herm.* Hugo de Scribendi Origine.

very bold and presuming in his Etymologies, he making it his business to fetch all from the *Phenician* Tongue; which to accomplish, he makes any thing out of any thing. I have not ventured to Etymologize after the rate of these Men (though they are all of them very Learned Heads), but I have with singular care, throughout my whole undertaking, endeavour'd to preserve the Honour of Grammar and Criticism, which so many have violated; and not to put off the Reader with far fetch'd Derivations of Words and Names, without observing the due Laws of deducing and forming them. I have never presumed to derive one word from another, where there was not a fair Grammatical Analogy between them, and some agreement in their sound, and some considerable probability of their being nearly allied to one another.

In the next place, if any *Object*, that I have gathered many things from the mere sound and likeness of words, which is an uncertain and Arbitrary thing, and there is no conclusion to be made thence; I *Answer*, it is true, the sole Affinity of words is no firm and undeniable Argument of their Origination. The significations of words in different Languages, may sometimes be coincident, yet we are not certain thence of their Derivation. This I am most ready to grant; nay farther, that it is folly to derive one word from another, meerly because of the likeness of them; as if, because the *Pentateuch* is divided into *Parabols*, therefore we must derive *Parishes* from thence, they being such a part of a City or Town set out, as divided and separated from the rest: You may as well derive *Montgomery* from *Gomer*, and say it is the *Montanous* Country where *Gomer* Lived. Who thinks, that the *English* word *Evil*,
comes

254 *The Truth and Authority*

comes from the *Hebrew*, *Evil*, a Fool? It would be ridiculouſly quibbling, to fetch the Proverbial Saying, *As lean as a Rake*, from the *Hebrew*, *Rakah tenuis*, *macer*, *gracilis fuit*; or to make a *bad one* in *English*, to have affinity with *Abaddon*. It would be yet more intolerably ridiculous, and might be look'd upon as a School-Boy's pun, to derive a *High-Man*, from one of the three Giants call'd *Abiman*. Wherefore, I do not contend, that all accidental likenesses in words, are a foundation to ground Etymologies and Derivations upon. I know some are very foolish and trifling here; they find such and such words in different Tongues, agreeing in sound, and thence they infer they are akin, if they can but make out any kind of resemblance in their signification. If the *Hebrew* word *bad*, (which hath many significations) had one like the *English* (*bad*), they would presently say, that this came from that. If *Siccus* had been of the same signification with *Agrotus*, we should have said the *English* word *Sick* was thence. If *oxia* had signified any thing like *Calum*, or *Æther*, we should have derived *Skie* thence. If *ῥῆνυμι* had been as much as *imperare*, *gubernare*, some would conclude *regnum* to be derived from it. And several other words I could instance in, which you shall find in another place. I grant then, that there is a great deal of uncertainty in *Etymologies*, and we are not to lay any huge stress upon them. But though this be true, yet where we find there is a great probability that words are related to one another, where there is good ground for it, we are to take notice of it. Though there be in *Goropius Bechanus* and some others before mention'd, many frivolous *Etymologies*, and fanciful Derivations, yet this hath not made Wise Men disregard the Alliance and

Cognition

Cognition which are between words, especially between the *Hebrew* and other words. Thus it is most probable, that the following *Greek*, *Latin*, *English*, and *French* ones, are derived from the *Hebrew*.

Greek,	Μυστήριον, Mysterium.	}	FROM.	}	Mister, <i>idem</i> .
Lat.	{ Uro.				Ur, <i>ignis</i> .
	{ Mensura.				Mesurah, <i>idem</i> .
	{ Gibbosus.				Gibben, <i>idem</i> .
Engl.	{ Fig.				Fag, <i>ficus</i> .
	{ Dumb.				Dum, siluit, obmutuit.
	{ Cable.				Chebel, <i>funis</i> .
French,	Harassier, and	}			Haras, diruit,
English,	Harasse.				destruxit.

I cannot peremptorily aver, that these are of *Hebrew* Original, but no Man alive is able positively to assert the contrary. Yea, there are many words in the Derivation, of which all generally agree; few or none deny, or so much as doubt, that the *Latin* *Gubernare*, and the *English* to *Govern*, are from the *Greek* κυβερνᾶν, and all of them from the *Hebrew* Gabar, Gubernavit, vicit: *Tower*, from *Turris*, and both from *Tur* (*Syriak*) the same: *Camel*, and *Camelus*, and κάμηλον from *Gamal*, the same: *Tornace*, to *Turn*, from τρεῖν, and that from *Tor*, ordo, cursus: *Vinum*, *Wine*, οἶνον from *Fajin*, the same. And it is granted by all that σάκκος, *Saccus*, a *Sack*, come from the *Hebrew* (*Sak*) of the same signification. And *Amen* signifies the same in all Languages, and therefore

256 *The Truth and Authority*

therefore it can't be denied that the *Modern ones* had it from the *Learned ones*, and that the *Ancientest* among these, which is the *Hebrew*, communicated it to the rest. Who questions whether these English and Latin words come from the Greek? *Viz.*

<i>Strangulare</i> , to Strangle,	}	στραγγαλῶν.
<i>Comere</i> , to Comb,		κομᾶν.
<i>Discus</i> , a Dish,		δίσκος.
<i>Pix</i> , Pitch.		πίσα.
<i>Anchora</i> , Anchour,		ἄγκυρα.
<i>Linum</i> , a Line, Linnen,	} from <	λίνον.
<i>Chorda</i> , Chord,		χορδή.
<i>Pena</i> , Pain,		ποινή.
<i>Tumba</i> , a Tomb,		τύμβος.
<i>Hora</i> , an Hour,		ῥεα.
<i>Lampas</i> , a Lamp.	} }	λάμπας.

And many other words there are whose derivation is plain and easie, and therefore is most readily acknowledged. There is reason then why we should enquire into the Original of words, and track them to their fountain head. And this is that which I have done in the fore-going Enterprize: where there was a great likelyhood that the Greek or Latin were derived from the Hebrew, I took notice of it, and improved it to my purpose. I have not offer'd any thing that is

is strain'd and forc'd : The Derivation of those words which I had occasion to look into in this Discourse is very plain and obvious, and such as any unprejudic'd Man will not boggle at, as

<i>Tboth and Bau,</i>		<i>Tohu and Bohu.</i>
<i>Erebus,</i>		<i>Ereb.</i>
<i>Πύθων, Python,</i>		<i>Pathan.</i>
<i>Iapetus,</i>		<i>Japhet,</i>
<i>Ἀνακίς,</i>		<i>Anakim.</i>
<i>Βαίθυλος,</i>		<i>Bethel.</i>
<i>Iphigenia,</i>		<i>Iphthigenia, or ^(Gonia.) Jephthi-</i>
<i>Belus,</i>		<i>Bel, or Baal.</i>
<i>Jerombaal,</i>	From	<i>Jerubbaal.</i>
<i>Jobatas,</i>		<i>Joab.</i>
<i>Hamon,</i>		<i>Ham.</i>
<i>Ἰαώ, & Ἰεουά,</i>		<i>Jah, and Jehovah.</i>
<i>Jovis,</i>		<i>Jehovah.</i>
<i>Adonis,</i>		<i>Adonai.</i>
<i>Anchialum,</i>		<i>An chi Elobim.</i>
<i>Ελελεϋ,</i>		<i>Allelujah.</i>

I appeal to any Impartial Critick, whether there be not ground for these Derivations. They are Natural, plain, and easie, and the main substantial Radical Letters on both sides are preserv'd: besides, there were always Concurrent Circumstances to determine me to believe this to be the true Origination, as that the Matter spoken of was alike, that the Gentiles had notice of these things or Persons from the *Jews*, and particularly that they had made many of their Gods from Famous Men, and that those Hebrew Persons, whom we mention'd, were some of the most Famous in the whole World, and other things occurred to me of the like nature.

And as for *Bacchus* and *Noachus*, or *Bacch* and *Noach*, though I am not very earnest in pressing the affinity between them, yet those who consider what a number of words is changed and corrupted by time, will not wonder that some Learned Writers have thought those words to be the same Originally. There are many Greek and Latin words which might be produced, wherein one or more Letters are put for others, and such alterations are made, that the words have lost their native sound, and seem to be quite other words. I could render this the more credible, by instancing in many words in our own and other Modern Languages, which are corrupted in common Discourse, and are much unlike the words from whence they are derived: And yet we readily acknowledge

ledge that they are Corruptions of such and such words. And if there be these alterations in the same Tongue, you may imagine how much more it is in the transferring of words into other Tongues: You may conceive what a change of Letters and Syllables, what Transpositions, or Contractions, besides the altering of the Terminations, there must be to make an Oriental word become an *European* one.

That *Iphigenia* should be as much as *Jephthigia*, that *Jova* should be put for *Jehovah*, that *Vulcan* should be from *Tubal-Cain*, and *Anchidulum* from *An chi Elobim*, is no marvel at all, if you consider how common an *Aphæresis* and *Syncope*, i. e. the taking away a Letter or Syllable from the beginning or middle of a word, are.

In my reading, and observation, I have met with these in the *Eastern* Tongues.

<i>Ammon,</i>		Ben-ammi, <i>Gen.</i> 19. 38.
<i>Hoshea,</i>		Jehoshua, <i>Numb.</i> 13. 16.
<i>Job,</i>		Jashub. <i>Gen.</i> 46. 13. <i>Num.</i> 26. 24.
<i>Jezer,</i>		Abiezer, <i>Num.</i> 26. 30. <i>Jos.</i> 17. 2.
<i>Jemini,</i>		Benjemini, 2 <i>Sam.</i> 20. 1.
<i>Ram,</i>		Aram, 1 <i>Chron.</i> 2. 9. <i>Mat.</i> 1. 3.
<i>Dumah,</i>	For	Edumah, or Edom. <i>Isai.</i> 21. 11.
<i>Coniah,</i>		Jeconiah, <i>Jer.</i> 22. 24.
<i>Siris,</i>		Osiris.
<i>Apis,</i>		Serapis.
<i>Belinus,</i>		Abelion. <i>Selden de Dif. Syris.</i>
<i>Hamet,</i>		Muhamet.
<i>Mummy</i>		Amomum. <i>This being the Herb</i> <i>which they mingle with other</i> <i>Spices for Embalming.</i>

So in the Greek, *νωδυνία* is put for *ἀνωδυνία* indolentia : *νώνυμ*⊕ for *ἀνώνυμ*⊕ *nomine carens* : *σταλαβώτης* and *σταλαβώτης* for *ἀσταλαβώτης* *stellio* ;
ἀμαθ⊕;

ἀμαθ, for ἀμαθ arena. In the Latin likewise, *Amarum* comes from the Hebrew *Marar*, or *Marah*, *amarus fuit*. *Nomen* comes from the Greek ὄνομα; *Tego* from τέγω, *fallo* from σφάλω, *Syria*, from *Assyria*, (so call'd from *Assur* the Son of *Shem*,) *Natolia*, from *Anatolia*, (from Ἀνατολή, the *East*) the Name which Geographers gave to *Asia* the Less. In *Plautus* you read of *Conia*, for *Ciconia*, *Rabo*, for *arrhabo*. And in the Latin Italianized, *Puglia*, from *Apulia*, a Country in *Italy*; *Rimini*, from *Ariminum*, a City in the same place. And in the *French*, perhaps *Galliard*, a Dance, is derived from ἀγάλλειν *exsultare*, and *Gallant*, from ἀγάλλειν, *ornare*, the first Letter being cut off. In our own Tongue also I have observed many words, of which I have given you an account in the end of this Work, because I will not stay to interrupt you now. And all this I have done for the sake of the *Objectors*, to let them see there is good reason for the foregoing attempt, and that it was not unworthy of our Task to regard the sound of words, and to take notice of their likeness to one another, and to observe what Alterations and Corruptions they have undergone, and thereby to arrive at the first and Ancient signification of them (though it be something difficult to do so, because when words are abbreviated, or otherwise alter'd, 'tis not easie to tell what they are, and whence they came;) which thing I hope we have attained in part, in our indeavours to prove that the Heathens borrow'd the Names of their Gods from the Holy Scripture, and that other Pagan words are of the same Original.

Another *Objection* or *Cavil* is, that as I have shew'd a great deal of Arbitrariness in words, and in the derivation of them, so I have shew'd no less in the *Things* and *Matters* which I have been treating of. Many of them are founded on meer imagination, and are altogether precarious. In answer to this, I must needs say, there are some who in this Theme shew themselves too Curious, and Fanciful, they stretch things too far, and what they assert hath no other bottom than their own bold imagination. The Fathers are not altogether to be excus'd in this matter. Those that have impartially perus'd *Clement* of *Alexandria's Stromata*, *Justin Martyr's* Exhortatory Orations to the Gentiles, *Eusebius's* Evangelical Preparation, and some other Writings of the Ancients, cannot but observe that they are something extravagant in this kind; and they have a conceit that several Verses in the Poets, and other Passages in the rest of the Heathen Authors, are taken out of the Bible, where there is little or no ground to believe any such thing. Some Persons fancy every thing to be borrowed from Scripture, these Men would vouch that the Story of *Romulus* and *Remus's* being cast into *Tiber* in a Basket of Osiers, and *Faustulus's* finding them, and bringing them to his Wife, who nourish'd them, refers to *Moses's* being expos'd in an Ark of Bull-rushes, and taken up and Educated by *Pharaoh's* Daughter. Had *Orpheus's* going to Hell been after Christ's time, they would have said it referr'd to Christ's Descending into Hell. I am as forward to blame such Men as the Objectors are, and it never entred into my thoughts, that every thing which

which hath a Resemblance to what we meet with in Scripture is therefore taken from it. But this must not prejudice sober enquiry, and true Improvement of this Notion which I offer. Because some foolishly think that all or most of the passages among the Poets relate to the Bible, shall we say therefore none were taken thence? Because some things are made out by meer invention and wit, shall we affirm that every thing is so? This is fond and ridiculous. Wherefore, I have been very Cautious in this Subject, and have kept myself within bounds. I have not promiscuously propounded things, but have used Choice, and pitched on those particulars only which carry some probability and likelihood with them. Some observing that the (a) Hebrew word used by Moses in Gen. 1. 2. signifies to hatch, as a Bird doth her Eggs by sitting upon them, have thought that the Pagans had thence the notion of the *World's being an Egg*; and to this purpose some things are offer'd to shew that they had such an apprehension. And to pass by the Ancients, we are told by (b) Late Writers, that some of the People in the Southern parts of the *East-Indies* have the same Notion of the Origin of the World. The (c) *Chinoise* say all things were from an *Egg*: yea, their (d) first Man had the same rise. But why might it not pass for an *Egg* in a plain Philosophical way,

S 4

as

(a) החך, Incubare. (b) *Abraha. Roger. Janua, &c.*
 (c) *M. Mart. Hist. Sinens.* (d) *Nienhof. Leg. Bat.*

264 *The Truth and Authority*

as at this day there are some Philosophers who tell us that all things are from an *Egg*, all Living Creatures at least are propagated by Eggs, yea Man himself? Thus the World may be thought to be a Great Egg. But I rather think it was from the Oval or Round Figure of the World that they represented it by an Egg: and you must know it was believ'd that this sort of Figure had some perfection in it, and so on that account they took the more notice of it, and this Spherical shape of the Universe was much admired and Celebrated by them: yea, it was thought to be Sacred and Divine: so that by this means the World came to be a very Worshipful *Egg*. But I cannot satisfy my self that it was said to be so from the fore-cited place of Scripture, where 'tis said *the Spirit of God moved on (or hovered over) the face of the Waters*. I do not think that a single word used in a Metaphorical way is foundation enough for this Notion. Therefore I have not made use of it in the foregoing part of my Discourse, but I rather reckon it to be something akin to the fancy of that (a) Ingenuous Writer, who tells us, that the Generation of *Castor* and *Pollux* out of an Egg, was founded on this, that they were Born and brought up in an *Upper-Room*, according to the import of the word *ἄνω*, which sometimes hath this signification. But, did not this Learned Man mistake *ἄνω*, for *ὑπερώς*, which indeed carries that sense with it?

Some

(a) Dr. Brown. Vulg. Errors.

Some have thought that the Story of *Darius Hystaspis* being chosen King of *Persia*, by the Neighing of his Horse, was grounded in the History of *Mordecai*, and the King's Horse which he rode upon, for this *Darius* they take to be *Abasuerus*. But I have omitted this (as well as several others) because it hath little or no foundation. Besides, that they greatly disparage *Mordecai* by such an application as this, for *Darius* got the Kingdom of *Persia* by his trusty Groom *Oebares*, rather than by his Horse, for he Communicated the Design to him over Night, who took effectual Care to have his Master chosen Emperour the next Day. And chosen he was; a Jockey made him a Monarch. I have not had the confidence to say that (a) *Hommer's* θενομένης Βεωλῆς, refers to the History of (b) *Shamgar's* Smiting the *Philistines* with an Ox-Goad, (which is in Greek Βεωλῆς,) and doing such wonderful Execution with that Weapon: though 'tis the conjecture of no meaner a Man than (c) *Bochart*, that that Fable was borrow'd from this real Truth. I have not pretended to affirm that the Story of *Arion*, (which *Pliny* and *Ovid* relate) viz. That he being cast into the Deep by the Seamen of the Ship wherein he was, struck up with his Harp, and the Dolphins presently came about him, and he mounted upon one of their backs, and so escaped; that this Story, I say, was taken from the History of

Jonas,

(a) *Iliad*. ζ. (b) *Judg.* 3. 31. (c) *De Sacr. Animal.* pars prior. l. 2. c. 39.

Jonas; though there is a very (a) considerable Writer, who makes no question of it, and to advance the belief of it, would have us observe, that **נביא** signifies both a *Minstrel* and a *Prophet*. If I had inserted into the Parallel of *Samson* and *Hercules*, that *Hercules's Pillars*, spoken of by Geographers, refer to the *two Pillars of the House*, which *Samson* took hold of and pull'd down, it might justly have been objected, that I stretch'd the Parallel too far; and yet I must tell you, that there are no contemptible Authors, (among whom *Vossius* is one) who have made one, a Reference to the other. I have purposely avoided such far-fetch'd Conceits, and have all along declin'd the suggestions of those Writers, who have let their imaginations run too high. This I consider'd, that among the Poets especially, there are many things which are the pure product of their Luxuriant Fancy, and have no ground at all in the things themselves. It is their way (as I have said before) to insert their own whimsies, to lard True Story with their own wild Conceits and Capricio's, which we must never mind; for they are only Poetick Flourishes, and therefore must not be thought to refer to any real thing. The fixing this on my mind, kept me from running into those Extravagancies, which some have been guilty of, whilst they imagined, that the Poets in all or most of the particulars, with which their Fables are stuffed, allude to so many express passages

(a) *Huet. Prepar. Evang.*

passages in True History. I attended to the main thing in their Writings, which I saw came so near to Scripture ; the rest I pass'd by, as meer Poetick Flash and Foolery, and not to be taken notice of. In short, I have always trod where there is some tolerable ground and footing ; and I have omitted several particulars which others insist upon, meerly because they have so sandy a bottom. So little Reason have any to blame me for indulging of Fancy, in this present undertaking, where I have endeavour'd in abundant instances to make it probable, that the *Pagans* borrowed from the Sacred Writings.

C H A P. VIII.

The Antiquity of the Writings of the Old Testament asserted. The way of communicating Scriptural Truths and Histories to the Pagans, viz. by the Commerce which the Jews had with other Nations; by their being dispers'd over all the World; by the Translation of the Bible into Greek; by the Travels of Philosophers and other Studious Men among the Heathens. How the Sacred Truths, but especially the Historical part of the Old Testament, came to be misunderstood and corrupted, viz. by the confusion of Tongues; by being Transmitted to Barbarous People; by length of time; by passing through many hands; by the Superstition and Idolatry of the Receivers; by the affectation of Mysteries and Abstrusities; by the Grecian Humour of Inventing and Romancing; by Mens being Timorous; by Ignorance of the Jewish Religion and Affairs; by an Averseness and Hatred to the Jews. It was thought by some dangerous, to insert the Holy Text into their Writings. What designs the Devil had in corrupting the Scripture, and mixing it with Falsities in the Books of the Pagans.

BUT notwithstanding all I have said, there are some who will by no means entertain this Discourse, but with great earnestness and violence

olence oppose it. I am obliged therefore in the next place, to fortifie it by Reason. I will discover to you the Foundations on which my Opinion is built, and give you a Rational Account, how it comes to pass, that the *Heathens* bear witness to the Old Testament. This I will do, first, by shewing you how they came by these Traditions and Truths: Secondly, whence, and how they disguis'd and corrupted them.

For the First, It is not likely the *Gentiles* could fight on these things by Natural Reason, for those discoveries concerning the Creation, and the Paradisiacal State of Man, and the particular manner of his Fall, and several other things which mention'd, are beyond Nature's Ken, they are not such things as fall within the cognizance of Men, as they are Rational Creatures; therefore they must be particularly Revealed to Mankind: And the Authentick Body of Divine Revealed Truth being the Bible, we cannot but infer, that those things were borrowed from that Sacred Volume. And as for Matters of Fact, relating to the Old Patriarchs, and other Eminent Men in former days, on which I have asserted, that many of the *Pagan* Stories and Fables depend, these were Recorded in those Sacred Books first of all, and therefore these Books are the Foundations from which the Heathens took these Relations. This Argument, I take to be unanswerable, namely, that the Old Testament is the First and Antientest Book that ever was extant, and therefore, when the *Pagan* Writers mention things in this Book, they took them thence, or from those persons who had them out of these Writings. Here then it is necessary, to insist a little on the

Antiquity

Antiquity of this Holy Volume. That *Moses's* Writings were long before all others, is proved by several of the (a) Fathers of the Christian Church. You may reckon the Date of his Books, to be about *A. M.* 2460, which was above 400 Years before the *Trojan War*, before which we do not hear of any Writers whatsoever: Yea, it was above a Thousand Years after it, that the Antientest Historian (unless you will reckon those Fabulous ones, *Dares Phrygius* and *Dionysius Cretenfis*) appeared. Without controversie, *Moses* was the Oldest Historian either Natural or Ecclesiastical. The Antiquity of his Works is beyond all other Books; they all begin long after him. And as for some other Books of the Old Testament, they were before the Writings of any Heathens. To begin first with the Antientest Egyptian Writers, some tell us, that in *Moses's* time flourish'd those Excellent Philosophers, *Zoroastres*, and *Mercurius Trismegistus*; but when you come to Examine this, you find no less than four *Zoroastres's*, and to which of these the Writings are to be attributed, and what date they bear, is uncertain, so that we can conclude nothing there. There are also great Disputes about *Hermes* or *Trismegistus*, namely who he was, and when he Lived, and at what time the Writings that go under his Name were written, and whether they be genuine. *Kircher* holds them to be such, but *Casaubon* attempts the contrary. His *Ποσειδωνος* is quoted by *Justin Martyr*,

(a) Tatianus, Tertullian, Clem. Alexandr. Just. Martyr. Euseb. Præp. Evan. lib. 8. & 10. Cyril Alexandr. contra Julianum, Jul. Africanus.

Martyr, Lactantius, and Augustin, and therefore is Ancient : but his Antiquity cannot be proved to be equal with that of the Holy Writers. *Manetho*, or *Manethos*, who writ the *Egyptian History*, lived but in *Ptolomæus Philadelphus's* time. Then, for the *Phœnician Antiquities*, which *Sanconiathon* writ in the *Phœnician Tongue*, and which *Philo Biblius* (who lived in *Adrian's* time) turn'd into *Greek*, (of which Version *Eusebius* hath preserv'd us a Famous Fragment) though *Scaliger* hath labour'd to prove them Supposititious, yet some others reckon them not as such, and particularly the Learned *Bochart* hath Commented upon them, as true and Genuine Writings. But as for the Antiquity of this *Phœnician Historian and Theologer*, though it may be acknowledg'd to be great, yet without question he was *Moses's* junior by many hundred years. And so was the Author of the *Babylonian or Chaldean Annals* ; for *Berosus*, who is said to compile them, lived at the same time that *Manetho* did. And though perhaps Frier *Annius* hath imposed on the World by the Name of this Author, as (a) some think, and accordingly bring several Arguments to prove this new *Berosus* a Cheat, yet it doth not follow that the old one, of whom both *Josephus*, and *Eusebius* have preserv'd the fragments, was such. Some *Greek Writers* plead great Antiquity next ; *Orpheus*, and *Musæus*, the Ancientest of them all, are said to have (b) Lived in *Gideon's* days, which was about 200 years

(a) *Ludovicus Vives, Melchior Canus, Raphael Volateranus.*
 (b) *Euseb. Chronic.*

272 *The Truth and Authority*

years after *Moses*. And 200 years after this Lived *Dares Phrygius*, and *Dictys Cretenfis*, who wrote the *Trojan War*. And 100 years after this, *Homer* wrote his Poem, who Flourish'd not 'till at least 150 years after *David* the Divine Poet. This is observable, that the *Greeks*, as soon as they had gain'd any knowledge of Letters, and Arts, fell to inventing of incredible Stories, and writing of meer Fictions. Whence (a) *Eusebius* complains, that there were nothing but meer Fables in the *Greek Histories* (if they may be call'd Histories) before the beginning of the *Olympiads*, that Famous Greek Epoche, or Computation, which began from the Instauration of the *Olympick Games* by *Iphitus*: but when this was, is not very clear, for some say it was in the time of *Azariab* King of *Judah*, above two hundred years after the Death of *Solomon*, others say in the Reign of *Uzziah* King of *Judah*, *A. M.* 3173. Others fix it *A. M.* 3189, eight years before the Birth of *Romulus* and *Remus*, four hundred and seven years after the Destruction of *Troy*. Others place the *Olympiads* lower, about *A. M.* 3228, others *A. M.* 3256, about seven hundred and fifty years before Christ. *Varro's* Division of Times into *Unknown*, *Fabulous*, and *Historical*, the last of which he begins not 'till the Greek *Olympiads*, proves this very thing. The most Ancient Greek Historians were *Archiloeus*, *Aristeas*, *Proconnesius*, *Hecataeus Milesius*, *Charon Lampsacenus*, &c. but nothing of their Writings is preserved. *Herodotus* is the Ancientest Greek Historian

(a) Przp. Evang. l. 10.

Historian we have extant, and therefore is called the Father of History: but he begins his Historical Relations but a little before the Prophetick Histories of *Ezra*, *Nehemiah*, and *Daniel* make an end.

You will find this Argument prosecuted by (a) *Clemens Alexandrinus*, who shews that the Learning and Knowledge of the *Hebrews* was before that of the *Greeks*, as much as the *Jewish* Nation was before the Seven Wise Men, and the Sacred History before the *Argolick*. He shews that *Thales*, and *Solon*, two of their Wise Men, lived about the forty sixth, and the fiftieth *Olympiad*, and *Pythagoras* about the sixty second, than which the *Jews* were much older by the confession of *Philo Pythagoreus*, *Aristobulus Peripateticus*, and *Megasthenes*. He compares the Age of *Moses* with *Bacchus*, the Seven Wise Men, and some of the *Grecian* Gods, and proves that he was above six hundred years before any of these. He demonstrates from Chronological Computations, that *Haggai* and *Zachary* were Elder than *Pythagoras*, and that *Solomon* was much Seniour to the Wise Men. And all this is in order to this, that the *Greeks*, (as well as the *Chaldeans* and *Egyptians*) had their Knowledge from the *Hebrews*, and not these from them. Seeing then that the Ancientest Pagan Writers are short of the Holy Scriptures, seeing all Authors and Writers are after *Moses* (for he indeed was before all the Great things that are in Pagan History, 400

T

years

(a) *Strom. lib. 1.*

274 *The Truth and Authority*

years before the *Trojan War*, which is the first starting of History with the *Greek* and *Roman* Authors. His Laws had the precedency of all others whatsoever, yea, the very name of *Law* was scarce extant at that time: in all *Homer* you can't find the word νόμος, they had no written Rules to direct their Manners by, the will of their Princes was the only Law,) since these things are thus, the Transcendant Antiquity of the Writings of the Old Testament is hence undeniably proved. These are the ancientest Memorials in the World, these are the oldest Monuments of Truth, and consequently the *Jews* were the first People that had these things set before them, and, as a consequent of that, all others took from them. From this comparing the Antiquity of Writers, it is clear that *Moses's* Laws and the Customs of the Patriarchs were not borrowed from the Pagans (as some have imagin'd,) but that the *Chaldeans*, *Phœnicians*, and *Egyptians*, yea, that the *Arabians* and *Persians* (as might have been shewn, and as the Learned Dr. *Stillingfleet*, now a worthy Prelate of our Church, hath proved in his Admirable Discourse on this Subject) and that the *Greeks* and *Latins* have derived their Mysteries from the *Hebrews*, and that all the Gentile Theologers borrowed their Great Truths from the Books of the Old Testament: for these being the ancientest and first Records, it is most reasonable to believe that those that came after them took from them, and that these Sacred Writings yielded matter to those others. This is the first Reason to prove that
the

the Pagan Historians, Philosophers, and Poets were beholding to the Scriptures.

Secondly, I will prove it from the way of Communicating those Scriptural Truths and Histories to them. 1. This happen'd by reason of the Commerce which the Jews had with the Neighbouring Nations, *Chaldeans, Phœnicians, Egyptians*, and others. Especially in King Solomon's time there was a great Commerce between the *Hebrews*, and these latter: and then it is probable the *Egyptians* learnt many things of the *Jews*. As Solomon Married a Wife thence, so it is likely they affected some of the Rites and Manners of his People, and espoused their Customs and Usages, together with their Notions and Opinions. It must be remembred also, that the *Chaldeans, Phœnicians*, and *Egyptians* were the Nations which Greece Traded with, and so this Country had an opportunity of receiving the *Jewish* Traditions and Customs at the second hand: and hence it is that you have the footsteps of them so frequently in the Greek Authors, as well Poets as others. Nay, to speak more generally, *Judea* was very well situated for the propagating of Laws and Usages to all other Nations, for it was placed in that Climate of the World which was fit for this purpose, viz. in the middle of the then Inhabited Earth: To which convenient situation perhaps the Psalmist refers, in *Psal. 74. 12. God worketh Salvation in the midst of the Earth.* And so that of *Ezekiel* concerning *Jerusalem*, I have set it in the midst of the Nations, Ch. 5. v. 5.

Secondly, A great part of the Hebrews being dispersed over all the World by Divine Providence, had an opportunity of Communicating these things to the *Gentiles*. The main Body of them were sent into *Assyria*, and *Babylon* by *Nebuchadnezzar*, where they had converse with those Strangers seventy years: and a part of them were carried at the same time into *Egypt* with *Jeremiah*. It is not to be doubted that they carried with them the Holy Writings which were then extant, and out of them they daily imparted the passages of the History of the *Creation of the World*, and *Noah's Flood*, and the *Propagation of Mankind*, and other the like particulars contained in those Books. Afterwards, when they were beaten by *Pompey*, and made Slaves, they were carried Captive into *Egypt*, *Syria*, *Greece*, *Rome*. Besides that, in the times of the *Maccabees* some had freely left their Country, and went into *Egypt* to make Profelytes there. When they were thus scattered into these Foreign Countries, it is no wonder that the People in these parts attain'd to some knowledge of the Sacred Books, and of the Traditions of the *Jews*. They must needs hear and learn something of those Matters, Conversing familiarly with the *Jews*.

3. The *Jewish* Notions and Customs might easily be Communicated to the *Gentiles*, seeing *Moses's* Writings were Translated into *Greek* in the time of the *Persian* Monarchy, if not before it (as (a) *Eusebius* reports from *Megasthenes*)

(a) *Præp. Evang. lib. 9. c. 3.*

Athenes a Man well Skill'd in History, and who lived with *Seleucus*, as *Eusebius* in the same place affirms:) seeing there was a Greek Translation of a considerable part of the Old Testament before *Alexander* the Great's time, as (a) *Clemens* of *Alexandria* Testifieth. And accordingly *Demetrius Phalereus*, Library-Keeper to King *Ptolomeo*, Sirnamed *Philadelphus*, in an Epistle to him, which (b) *Eusebius* citeth, saith, that before the Septuagint Version many things were Translated out of the Bible. But this is most certain, and agreed to by all, that upon *Alexander* the Great his Conquests, the *Jews* and *Greeks* had converse with one another, and were no longer Strangers, being now United under the same Empire. And, as an effect of this, soon after *Alexander* the Great, all the Old Testament was entirely Translated into Greek by Seventy two *Jews*, whom the fore-said King of *Egypt* appointed for that purpose. Hence the knowledge of those things contained in the Sacred Writings could not but be communicated to the *Gentiles*.

4. This Communication was made by the Travels of Philosophers, and inquisitive Men among the *Pagans*. Of *Pythagoras* we are told by (c) *Laertius*, that "when he was young, "and being very desirous to Learn, he left "his Country, and was initiated into all the

T 3

"My-

(a) *Strom.* lib. 1. (b) *Præp. Evang.* lib. 8. c. 3.
(c) *In vit. Pythag.*

278 *The Truth and Authority*

“Mysteries not only of the *Greeks*, but *Bar-*
barians. And particularly he testifies that he
 Travell’d into *Egypt*, and *Chaldea*. Of the
 same Philosopher it is asserted by *Origen*, *Cle-*
mens the *Alexandrian*, *Porphry*, and others,
 that he went into *Chaldea* in the time of the
 Captivity, where he had the opportunity of
 conversing with the *Jews*. *Ludovicus Vives*
 thinks that he Travel’d also into *Egypt*, and
 was acquainted with *Jeremiah* there. Mr. *Sel-*
den likewise holds that he went and visited
Judea, and there Convers’d with *Ezekiel*, with
 whom he was Contemporary, and learnt the
Tetragrammaton, and other Mysteries of him.
 Concerning *Plato*, it was believ’d by many,
 saith (a) *St. Augustin*, that he took a journey
 into *Egypt*, and was there the Prophet *Jere-*
miah’s Auditor, and read the Prophetick Wri-
 tings; and though this Father himself was not
 inclin’d (as he declares) to believe this, because
 he thinks that Philosopher was born after that
 time, yet he most readily assents to this, that
 he had many things from the Books of the
 Old Testament; and to prove this, (b) he ci-
 teth several passages out of that Heathen Wri-
 ter. It is most evident to all that have con-
 vers’d with this Author’s Writings, that there
 are sundry things in them above the strain
 of common Philosophy, as concerning the
 Creation of the World, the Formation of the
 First Man out of the Earth, the Innocent and
 Happy

(a) De Civ. Dei. l. 8. c. 11.

(b) De Doctrin. Christ. l. 2. c. 28.

Happy State of Mankind, the loss of that Primitive State, and the vile degeneracy of the Sons of Men, with many other Particulars which are fetch'd from the Sacred Writings. I might mention likewise how loftily he speaks of God, and his Nature, how admirably he Discourses of the Soul, how clearly he asserts a Future Life, and the Rewards and Punishments of another World, how feelingly he treats of Vertue and Goodness, how Divinely he writes concerning Religion, which he represents as Pure and Spiritual, and Purged from the Heathen Superstitions. This Sublime and Extraordinary Knowledge the Ancients think he gained by Travelling into *Syria*, *Judea*, and *Egypt*, and holding converse with those that understood the inspired Writings. And it is their Opinion, that though he Convers'd with some of the *Jewish* Nation, and imbibed their Sentiments, yet he carefully avoids mentioning their Name, because they were odious to other Nations, and consequently those structures of true Theology which are in his Works would have fared the worse for it. But though he would not speak this out plainly, yet he seems to utter it in a disguised manner: Perhaps he hinteth that he receiv'd those Notions from the *Jews*, when he mentions Σύροις and Φοινίκιαι μὲν, for the *Syrians* and *Phenicians*, who were the Neighbouring People to *Judea* generally pass'd for *Jews*. That other Great Philosophers, as *Solon*, *Democritus*, *Heraclitus*, &c. Travel'd into *Egypt*, and *Babylon*, is testified by *Diogenes Laertius* in their Lives.

280 *The Truth and Authority*

The same is attested by (a) *Diodorus* concerning *Orpheus*, *Musæus*, *Homer*, *Lycurgus*, and other Wise *Grecians*, viz. That they went and visited those Foreign Parts, and thence came furnish'd with the Knowledge of those things which they had learnt in those Countries. The like is confirmed by the testimony of some (b) *Christian* Fathers, who also add that those Chief Philosophers of *Greece*, when they sojourn'd among the *Egyptians*, learn'd many things of their Priests, which they had from the Tradition of the *Jews* who had been among them: And there they perused the *Mosaick* Writings, which were of great account among some of them. Hence the Religion, Rites, and Practices Recorded in those Books were divulg'd and spread abroad in the World. Indeed it is very probable in the Nature of the thing it self that this would happen: for the *Jews* being a People so Renowned for Religion, and their Fame and Glory being every where Celebrated, it could not be but that foreign People, especially the most Philosophical and Inquisitive among them, should be desirous to confer with the Bible, or *Jewish* Authors, and to know their Laws, Ways, and Customs, and that whole Nations should be forward to imitate and make use of them. This is more than Prophetically intimated, in *Deut.* 4. 6. where 'tis said, that when the Nations shall hear all those Excellent Statutes given to the *Jews*, they

(a) *Lib. 2. Cap. ult.* (b) *Euseb. Præp. Evang. l. 10. Cyril. Alexand. contra Julianum. 1.*

They shall say, surely this great Nation is a wise and understanding People. If the Pagans should so admire and value the *Jewish Customs and Ceremonies*, they would (as the consequent of that) imitate and practise them. Thus you have a Rational Account of the Consonancy of Pagan Writings and Customs to the Sacred Scriptures, you see how they were derived from these Fountains.

In the next place, I am to enquire, *how the Scriptural Stories and Truths came to be corrupted*; whence it is, that they are mixed with Obscurity and Falsity in the Writings of the Pagans, how it comes to pass, that one thing is put for another, and that it is so hard oftentimes to understand what they deliver. I will give you an Account of this, in these following particulars,

1. The confusion of Languages did not a little contribute to these Mistakes, Corruptions and Falsities. When the World was of one Tongue, the notices of things which were imparted by Speech, were very clear and intelligible; when they all joyn'd in one Language, they could easily apprehend one another, and there could arise no mistakes, by Ambiguity in the variety of words. But upon confounding the first Language, and dividing it into many, there follow'd a great disorder among Mankind, for then it became difficult to understand one another. The Words being confused, the Conceptions and Things which were convey'd to Men by those words, were also confused, obscure, and uncertain. The variety and multiplicity of Words, begot mistakes

stakes and confusions ; among so many millions of words, it was impossible, but that there should be a great many ambiguous and equivocal, and thence the Phrases, Sentences, and Speeches, must needs be so too. This is one Reason, why the Sacred Truths of Scripture were corrupted, when they came into the Hands of the Heathens. The *Eastern* words and forms of speaking, were misunderstood by the *Grecians* ; the *Hebrew* Dialect and Idiom were mistaken by the People of another Language and Country : The Oriental Expressions were misinterpreted by the *Europeans*, who were Strangers to the literal and proper Sense of them. Hence arose Fables, Fancies, and groundless Conceits, which they mixed with the Spiritual Verities, and almost defaced and extinguished them.

2. The Sacred History of Scripture, and the Traditions of the First Ages of the World, were easily corrupted, because they were Transmitted to Ignorant and Barbarous People. God was pleas'd not to vouchsafe that Light and Knowledge to the *Gentiles*, which he bestowed on his own People, but he thought fit to leave them in that darkness and blindness, which their gross Sins had brought them to, and which were now become the just Punishment of them. Many of them were so besotted, that when they heard of those Holy and Mystrious Truths, they were not able to bear them, they could not apprehend the true meaning and import of them. But because some of them, who were the most Contemplative, would be exercising themselves a-
bout

bout them, they resolved to make something of them, or out of them : And accordingly, when they committed them to Writing, they applied them to some Person or Thing, which was known and famous among them; and thus an Historical passage in Holy Scripture, became a Story of their own, or a Divine Truth was turn'd into a Fable. By this means, the things which they borrowed from the Word of God, came to be Depraved and Disguised.

3. The long tract of Time and diversity of years, have partly introduced this corruption and alteration. For length of time blotted out some of the former Accounts, and defaced the Memoirs of things. The Antient Names of several Persons and Places are worn out, and others (quite different from them) are used in their stead. The true Original, Occasion, and Meaning of many things were forgotten, and in place of them, New, but False Relations, crept in. Then came to pass at last, (when the right Notions of things were worn out) that Men of Poetry and Invention, thrust upon silly People their own Fancies and Conceits, and persuaded them to accept of the most unlikely Stories for Truth.

4. The Historical passages of Scripture, and the strange Events which hapned among the *Jews*, being spread abroad, and passing through *many* Hands, or rather Mouths, could not but for that Reason be corrupted. By the great diversity of Relators they were changed, some adding to them, and others diminishing them, so

so that at the last, they were quite different from what they were at first.

5. As Superstition and Idolatry increased, the greater Corruptions there were of True History, Men making that to Administer to their Idolatrous Worship. So that in those Countries, especially where there were the fiercest Bigots for the Pagan Devotion, there was alwaies a more plentiful coyning of these Fables, under which were hid very useful Truths, taken out of the Old Testament.

6. This must be added, that it was the Custom of the Antient Pagans, to wrap up their Notions in *obscure* and *dark Terms*, and to represent them in an *Ænigmatical* way. (a) *Origen* thinks *Plato* in one of his pieces, hath something of that *Paradise*, which *Moses* in the beginning of his Writings speaks of, and he gives this Reason why he thinks so, *viz.* because it is *Plato's* usual way to describe things obscurely, and to disguise the greatest and most excellent Verities, under the veil of Mysteries and Fables. And this was the guise of others, besides *Plato*, especially of the Pagan Poets; they affected obscurity and difficulty of Stile; whence sprang several of the Fabulous Histories of the Gods, and other odd passages in their Writings. And so, when they took some things of moment from Scripture, or from those who were acquainted with those
Sacred

(a) *Contr. Cels.* lib. 4.

Sacred Records, they cloath'd them with their dark and Mystical Expressions, in so much, that it was hard to know whence they had them.

7. The *Grecian* Humour, was to *Invent* and *Romance*; their Poets especially (who were their first Writers) were famous for this. They abused, mangled, jumbled, and confounded the Stories in Holy Writ, they turn'd those Sacred Things, into Magical Pranks sometimes, and from the Names of Holy Persons spoken of in the Old Testament, they took occasion to invent new Deities, and shape new Gods. Their frequent practice was to piece out Scripture with their own Fancies, and to add something of their own heads. This is owing to the *Greek* Vanity, it is to be ascribed to the Levity and Capriciousness of these Fabulous Men, whose very Genius led them to affect Banter and Fictions. The Poets dealt with Sacred History, as the Legendaries do with the Lives of Saints; they have some general ground for what they say, but they make plentiful additions to it; there is perhaps something of Truth at bottom, but then you have their own Inventions besides. Thus the *Grecian* Writers counterfeited all along the shape of Real Truths, in most of their Fables, there was a medly of Falshood and Truth together.

8. This is also certain, that the *Pagan* Philosophers, did out of fear sometimes disguise the Notions of Truth, which they received from Scripture. *Plato*, saith *Justin the Martyr*, had learnt in *Egypt* the True Doctrine concerning God,

286 *The Truth and Authority*

God, One only God, with several other Sacred Truths, but, lest some *Melitus* or *Anytus* should Accuse him, he would not divulge them to the People: For fear of incurring *Socrates's* Misfortune, he either conceal'd or disguis'd all. He dreaded the Poysonous Cup, and so would not discover those Sacred Things, but rather chose to lap them up in Poetick Conceits and Fables, in Mysteries and Riddles, which his Writings are full of. And this it is likely was the Case of other Philosophers and Writers among the *Gentiles*, they were Timorous, and dared not Transgress the Publick Laws, and incur the punishment due to Innovators in Religion; and therefore they spoke ambiguously and obscurely, and corrupted those Truths which they had received from the Holy Fountains.

9. Some out of meer *Ignorance* of the *Jewish* Religion and Affairs, misrepresent and corrupt those things. This is seen plainly in *Strabo*, and *Diodorus* the *Sicilian*, who (as was hinted afore) make the *Jews* to be *Egyptians*, and (a) *Strabo* particularly saith of *Moses*, that he was an *Egyptian* Priest. So *Herodotus*, because the *Hebrews* had lived among the *Egyptians*, saith those things of the former, which belong to the latter, and so perhaps, *vice versâ*. I remember he particularly saith, that (b) Circumcision was first of all used among the *Ethyopians* and *Egyptians*, and from them went to the *Pbanicians* and

(a) *Lib. 16.* (b) *Lib. 2, cap. 36. & 104.*

and *Syrians*, and thence some thought *Abraham* receiv'd this Rite, and commended it to his Posterity. It is as easie to observe, how grossly the *Latin* Writers were mistaken; it was a common thing with them to confound *Jews* and *Christians*, and to make no distinction between them, as I have shew'd on another occasion. (c) *Tacitus's* description of the Nation and Religion of the *Jews*, together with the Original of them, shews that that Excellent Historian, was extremely ignorant of the Affairs of that People. They were at first call'd *Idæi*, saith he, from the Mount *Ida*, and afterward by an addition of a Letter, they had the Name of *Judæi*. Their *Sabbath* was Consecrated to *Saturn*, he saith; and many such false and fabulous passages are to be found in the Account which he gives of them. So *Justin* shamefully errs in several things belonging to the *Jewish* History; he makes *Abraham* the third King of the *Jews*, *Israel* the Fourth, *Josepb* the Fifth, and *Moses* (whom he reckons to be *Josepb's* Son) the Sixth. In his whole Thirty Sixth Book, where he describes the Original and Increase of the *Jewish* Nation, he hath almost as many mistakes, as words. The rest of the Pagan Historians exceedingly mistake, when they Treat of that People, because they did not rightly inform themselves, and indeavour to have a perfect Account of the *Jewish* Matters. Thus *Josepbus* himself excuses in part the Heathen Writers, when they

(a) *Hist. lib. 5.*

they speak of things done in *Judea*, imputing their Errors to want of Knowledge and Information. Yea, he wonders not that the *Jewish* Nation was not known to some of them, and that they write not a word of it; for the most diligent Historians, (a) saith he, were ignorant of *France* and *Spain*; and he instances in *Ephorus*, who he observes had so little knowledge of *Spain*, that he took it for one single City, and no more. We might observe likewise, that little or nothing is mention'd of this our *Isle* of *Britain*, either by *Greek* or *Roman* Historians, before *Cæsar's* Commentaries. And in the same place he takes notice, that neither *Herodotus* nor *Thucydides*, nor any that were of that Age make mention of *Rome*, although it had been in great power a long time, and had waged so many Wars. He adds, that *all Things of the Greeks are new, and of yesterday*, giving this as one Reason, why the *Greek* Historians make no mention of the *Jewish* Affairs. They were themselves but upstarts in respect of the *Jews*. But though they knew but little of them, yet they feigned many things, and represented them as they pleas'd. Especially their Poets, who were very ignorant of the *Jewish* Institution; and of the true meaning of the most things which they had from those of that Nation, or from their Books, yet took the liberty to invent and add, and to mingle their own Conceits and Fancies, with that

(a) *Contr. Apionem. l. i.*

that little which they had heard or knew of them.

10. Some, if not most of the *Heathens*, out of *Averseness* and *Hatred* to the *Jews*, perverted those things which had any Relation to that People. This was a Nation that was separated from all others, and was different from, not to say contrary to, the rest of the World in many things; wherefore they grew odious and detestable, and the Pagans wilfully Misrepresented and Traduced them, and delighted to load them with all sorts of Calumnies. All Writers bandied against the *Jews* and *Christians*, they were all in League against these, however they disagreed among themselves. Hence it is, that when-ever they present their Readers with any thing concerning them, they generally shew that Ill-Will which they bore to them. Thus *Manethon* the *Egyptian* Historian, though he hath many things that agree with what the Scripture saith of the *Jews*, yet he mis-represents several particulars, and adds others in disgrace of *Moses* and the *Israelites*. And indeed from *Egypt* was the rise of those Malicious Calumnies against them, for the People of that Nation were sensible of, and retain'd in their Minds the many *Plagues* that were inflicted on them for their sakes, and the last Mortal Farewel in the *Red-Sea*, and they expressed their implacable prejudice against them, by reproaching them, and they taught others to do so too. Thus (a) *Justin*

U

(or

(a) *Hist. lib. 36.*

(or rather *Trogus Pompeius*, whom he Epitomizes) tells us, that the *Jews* were expell'd *Egypt*, because God had Reveal'd to the *Egyptians*, that the Plague which then raged among them, could by no other way be allay'd, than by that Nation's being turn'd out. *Diodorus the Sicilian*, and (a) *Tacitus* write, that the *Jews* were thrust out of *Egypt* by the Inhabitants, because they were Scabby and Leprous. *Apion*, with a detestable Impudence, rails against this People, and, out of meer malice, invents and forges Lies to disgrace them. He not only repeats the foresaid Calumny, viz. That they were expell'd out of that Country, because their Bodies were over-run with Leprosie, but he adds several others, and miserably perverts the History of *Moses*. (b) *Pliny* avoucheth, that *Moses* was a Magician; and (c) *Strabo* reckons him among Astrologers and Diviners. So *Joseph* is said to have been skill'd in (d) Magick Arts. Though perhaps it might proceed from Ignorance only, that some of the Pagan Historians reckon these in the number of *Magicians*, for they had heard of what wonderful things these Great Men had done in *Egypt*; the one, when he grappled with the *Egyptian* Sorcerers, the other, in Interpreting of Dreams, and they concluded they were effected by *Magick*; accordingly, they represented them as Persons of that Character. But even

(a) *Hist. lib. 5.* (b) *Nat. Hist. l. 30. c. 1.* (c) *Lib. 16.*
 (d) *Justin. Hist. l. 36. c. 2.*

even the mistakes of these *Gentile* Writers, concerning them and others, shew, that they had heard of such Men, and the things they did, and they are a Testimony of the reality of the History in general. Then, as for the Pagan *Poets*, the same prejudice and Hatred reigned in them, and discover'd themselves in Lies and Fictions about the *Jews*, and what is related concerning them in the Old Testament. When they refer to any passage in the Sacred Story, they maliciously defile it with their own Inventions ; they distort and falsly deliver the circumstances, and they blend it so with their own ridiculous Fancies, that they turn it into a Fable.

Again, if we may give credit to (a) *Demetrius Phalereus*, (Library-Keeper to King *Ptolemy*, and who was the Man that first excited him to promote that notable work, of Translating the Old Testament into *Greek*) there was this Notion among the Pagan Writers, that this Holy Book was not to be prophanely handled, nor the Matters of it made common by every one that undertook to write ; yea, that the inserting of them into their Writings, was a gross Prophaning of them, and had met with a suitable punishment. Thus, one *Theopompus*, who had inserted some passages of the Bible into his Writings, was struck with Madness ; and

tl 2

ano-

(a) Joseph. *Aniq. Jud.* l. 12. c. 2.

another named *Theodeſſes*, who made uſe of ſome place of Scripture, in a Tragedy of his, was almoſt deprived of his ſight for it; but the former, when he was made ſenſible of his fault, was reſtor'd to a right Mind again, and the latter, upon acknowledging the like Offence, recover'd his Eye-ſight. This was related, ſaith *Joſephus*, to King *Ptolomee* by the foreſaid *Demetrius*, a very ſerious Man, and it was aſſigned as a Reason, why the Contents of theſe Sacred Writings, which were ſo Divine and Admirable, were but rarely mention'd by the Hiſtorians and Poets. Theſe Examples had ſtruck a terrour into ſome of them; having heard how ſome Prophaners of theſe Holy Things, were Animadverted upon, by a Divine Hand, they were afraid to Record any paſſages in the Old Teſtament. Therefore, ſome of them choſe rather, to diſguiſe the Sacred Stories, and to ſtuff them with Fabulous Narrations, that they might ſcarcely be known, to have been borrowed from that Holy Book.

Laſtly, the Devil hath a deſign in all this. *Tertul-
lian's* (a) Words are remarkable; when he had ſaid that *the Things which are contrary to Truth*, (i. e. the Heathen Fables, Rites and Uſages) *are made out of the Truth* (i. e. the Holy Scriptures) *he fur-
ther*

(a) *Omnia adverſus veritatem de ipſa veritate conſtructa ſunt, operantibus a mulationem iſtam ſpiritibus Erroris. Apolog. cap. 47.*

ther adds, that this Imitating of the Truth, is wrought by the Spirits of Error, that is, the Devils, who affect sometimes to Ape God and what he doth. This is most apparent, that they are a Mimical sort of Creatures, and shew themselves sometimes diligent Emulators of the most Holy Persons and Things. Their great Subtilty and Craft, are to be discern'd here, for when they brought the *Hebrew* Rites and Ceremonies of Gods own appointment, into the Heathen Worship and Service, they did this to Prophane them, and to make them contemptible and ridiculous. They did it, that those Divine and Sacred Things might be despised, and that they might be turn'd into Superstition and Idolatry. So likewise, they cunningly mixed something of Sacred Truth with Fables, that thereby they might make the things that are True to be suspected. *Sathan* is desirous to pervert and even erase the whole Sacred Scripture and Antient Truth, but because he sees he cannot effect this, he therefore contrives how he may disguise the Scripture-Stories, he sets the Poets to work to make them into Fables, and thinks by that means to take off our Esteem of those Inspired Writings, and to diminish that Credit which we ought to give to those Sacred Truths. He pushed on those *Grecian* Wits, to obscure and deface the Old Names in Scripture, that the Original of them might not be known. He out of direct Malice, moved those fanciful Men to invent Fables, to defame the Primitive Stories, to blemish the Sacred History, to obscure and pervert the Truth. The Poets turning the

Scriptures into Fabulous Narrations, was the way to invalidate the Testimony of them, and to make them seem a meer Poetick Fiction, a Dream, a Fantasie, that hath no real bottom. It is no wonder then, that the Devil imp'd their Fancies, and assisted their Inventions, and help'd them to change the Truth into a Lie, that thereby he might rob God and the Scripture of their Honour. This, I say, might be a device of that Evil Spirit, (as he hath Devices and Wiles of all sorts) to elude the Authority of Sacred History, and to take away the Credit of Divine Truth.

Again, as that Crafty Spirit -designs by this means to disparage, yea, to null the Truth, so he thinks hereby to gain assent to Falshood, and to promote the greatest Impiety imaginable; for when Truth is mixed with Falshood, he hopes that this latter will be entertain'd for the sake of the former. And when Lewd and Vicious Practices, are founded in those that are Innocent and Religious, he expects, that these should justify those. Perhaps, when he added the Sacred Ceremonies of the *Jews*, to the prophane Worship of the *Gentiles*, he thought thereby, to take away the difference between them, and to render them alike; so that Men should not be able to distinguish, between a True and False way of Worship.

Thirdly, the Devil's Design in introducing several Sacred Rites and Customs, into the practice of the *Heathens*, was to conciliate

to

to himself a greater Authority and Esteem, a greater Glory and Repute among them. He commends those things to the Pagans which were Religiously used, and even by God's own People, and prescrib'd by God himself; this he doth to inveigle the Pagan World, and to bring them to Admire and Worship him.

Wherefore, an Answer may easily be return'd to that *Objection*, of a late Learned Writer, (a) "What advantage can the Devil have by his imitating the Divine Worship? He ever Acts for some end that may be profitable to himself; but how can this prove so, seeing it "would be more advantageous to him, to institute a Worship and Ceremonies, that are "Diametrically contrary to those in the Divine "Law, that by those, as by so many proper "and peculiar Characters, his Herd might be "distinguished from the Flock of the Shepherd "of Israel. The Answer, I say, to this, is very easie and obvious, for there can be nothing more *Advantageous* to that Evil Spirit, than his emulating of Divine Worship, and appointing Ceremonies suitable to it, for by this means, his Kingdom is most sensibly advanced, and that with the greatest Artifice and Craft imaginable, because this Vile Fiend is Adored, even whilst the

ll 4

Divine

(a) Dr. Spencer, *de Legib. Hebræorum. lib. 3. cap. 12. Dissert. 1.*

296 *The Truth and Authority*

Divine Worship of the True God seems to be carried on. It was the Subtilty of this Great Mimick, to approach as near to God and True Religion, as he could, to make use of those things, which by God's own exprefs Command were used in his Worship. This is a cunning way of gaining Profelytes, and increasing the number of his Worshippers. Thus he Acts for some *End*, and that a very *Profitable* one too; certainly much more Profitable to him, than if he had Instituted *Proper* and *Peculiar Ceremonies* of Worship, for these would too palpably have *distinguish'd his Herd*, from the *True Flock*; whereas, those bring them into a kind of Rivalty with it. Besides, this fond Emulation in the Devil, is a gratifying of his first Proud Inclination, and aspiring to be like God. He is still Ambitious of Divine Honour, otherwise certainly, he would not have desired to be Worship'd by the Son of God himself. And he would be Worshipp'd in the *same way*, that God is, with the same Signs and Badges of Adoration. Hence most of those Sacred Rites enjoyned by God himself, and made use of, in his Worship by the *Jewish Church*, were transferred by Sathan to his Idolatrous and Impious Worship. This is the effect of his Haughty Spirit, which thirsteth after Divine Honour, even such as is given to the only True God.

Thus I have amply shew'd you, how it came to pass, that the Rites and Practices, and the greatest Truths contained in the Holy Scripture, were corrupted, disguised, misapplied,
and

and abused by the Pagans. I have given you the Reasons and Arguments which may convince you of this, and render you an account of the manner of it.

C H A P.

798

of the Holy Scriptures

The

Iw
lo
H
to
to
y
E
B
B

CHAP. IX.

The Author's Assertions Confirmed by the ample Suffrage of the Ancients and Moderns. Conjectaries drawn from the whole, viz. That we cannot with any shew of Reason admit of the Opinion of those who hold that the Jews borrow'd all or most of their Religious Rites from the Gentiles: That from what hath been premised, we may take notice of, and admire the singular Providence of Heaven: That we are ascertain'd of the Antiquity, Reasonableness, and Certainty of our Religion: That we are reconcil'd to the Writings of Prophane Authors: That we are assured of the Truth and Authority of the Scriptures of the Old Testament.

I Will now add unto Reason and Evidence the Suffrage of the Learned and Wise, whether Ancients or Moderns. It was averr'd long since by *Demetrius Phalereus*, that Great Historian and Philosopher, in an Epistle of his to King *Ptolomey*, that the *Gentile Philosophers* took many things from the *Holy Scriptures*, as you will find him cited by *Eusebius* in his *Evangelical Preparation*. This is an early Testimony to the truth of what I have asserted: By this it appears, that the Notion which I have

have offered, is above two thousand years Old. (a) *Josephus*, the Learned Jew, who lived about half a thousand years after, attests the same, and professedly proves that both *Philosophers and Poets borrowed from the Sacred Fountains of Scripture*. This is abundantly testified by the Christian Fathers, as *Tatianus*, who hath a set (b) Oration on this Subject, that what Learning the *Greeks* gloried in, was received all of it from the *Barbarians*, (as they call'd the *Jews*) (c) *Theophilus* Bishop of *Antioch* (who lived likewise in the Second Century) asserts this in defence of Christianity, proving that whatever the Pagan Poets writ of Hell, and the pains of it, and several other Subjects in Divinity, was stolen from the Writings of the inspired Prophets; and that the Christian Doctrine, which is in a great part taken from them, is the Ancientest Religion. (d) *Justin* the Christian Philosopher and Martyr speaks to the like purpose, and proves that all the true Notions in Theology among the Pagans, sprang from *Moses*, and the Holy Writings, and he instanceth in, and enlargeth on many Particulars, shewing that *Orpheus*, *Homer*, and *Plato*, had several of their Words, Phrases, Opinions, Traditions, Descriptions from the Prophetick Writings. He maintains, that the Fables of *Bacchus*, *Hercules*, *Æsculapius*, &c. were made out of the depraved

(a) *Contra Apionem*. (b) *Ad Gentiles*. (c) *Ad Autolyce*. lib. 2. (d) *Paranesis ad Græcos*. Apolog. 2. pro Christianis.

depraved sense and meaning of the Holy Writ. At another time he pursueth the same Argument, and attempts to demonstrate, that all the Great and Brave things in the Philosophers and Poets Writings are from the Holy Book. *Clement of Alexandria* is very copious on this Theme: The Scope of the first Book of his *Stromata*, is to shew, that the Philosophy of the *Hebrews* was many Generations older than that of the *Gentiles*; and in prosecution of this, he endeavours to evince (a) that the Opinions of the Greek Philosophers and others, were taken from Moses, and other Hebrews. And in the Second Book of his *Stromata*, he farther insisteth on this Subject, and proves, that the *Greeks* were Notorious (b) Plagiaries, and stole their Philosophy from the Barbarians: And so he goes on in the following Books to prove, that all the good Notions among the *Greeks* came from the *Hebrews*, that whatever Excellent Truths the former taught, they had from the latter, they Sacrilegiously took them from the Holy Patriarchs and *Jews*. This is the sense of the forty seventh Chapter of *Tertullian's Apologetick*, he there maintains that (c) both Poets and Philosophers were behold-
ing to the Prophets, and derived all their best
things

(a) παρ' Ἑβραίων τὰ τῶν φιλοσόφων ἐσκεινωρῆσθαι δόγματα.

(b) κλέπται τῆς βαρβάρου φιλοσοφίας.

(c) Quis Poetarum, quis Sophistarum qui non omnino de Prophetarum fonte potaverit?

302 *The Truth and Authority*

things from them. Yea, (a) those very Arguments which the *Pagans* bring against the Christian Truth, are fetch'd from it, as I observ'd from him before. I have mention'd *Origen* already, but if you consult his Fourth Book against *Celsus*, you will find this more largely asserted, viz. That the Pagan Rites and Stories were taken from the Scriptures: *Eusebius* likewise hath been quoted before, but if the Reader think good to peruse the Author, he will see this Argument insisted on in (b) four or five Books together, where he proves that the *Greeks* had some understanding of *Moses's* Theology, and follow'd the *Jewish* Writers in several things, which he makes good by alledging several passages out of *Theophrastus*, *Hecataeus*, *Porphyrus*, *Nu-
menius*, *Megasthenes*, &c. And afterwards he goes on, and more designedly clears this Proposition, that what is good in the Writings of the Gentile Philosophers, is all stoln from the *Hebrews*, and that the Wisdom of the *Greeks* especially came from the *Jews*. I might add the Testimony of (c) *St. Augustin*, who shews that the *Platonists* borrowed from the Scripture: And of (d) *Theodoret* who agrees with him in this, and farther proves that other Philosophers had their Theologick Notions from
Moses,

(a) Omnia adversus veritatem de ipsa veritate constructa sunt. (b) Præp. Evang. lib. 9, 10, 11, 12, & 13. partim. (c) De Doctr. Christian. lib. 2. (d) De Cur. Græc. affect. Serm. 2. de Principiis.

Moses, and the Prophets. Thus we see this is an Old and Received Truth.

Nor doth it want the Suffrage of the most Learned *Modern* Writers, some of whom, without any order of time, I will briefly mention. *Stuckius* is very plain and peremptory, and speaks the Sum of what we have delivered in the preceeding Discourse, (a) "The whole Religion of the Old Pagans (saith he) proceeded from a depraved, perverse, and preposterous kind of imitating that Ancient and truly Divine Religion which the Patriarchs and their posterity the *Jews* had such a reverence for, as being prescribed them by God himself.

Villalpandus on the *Pentateuch* professedly declares, that the Sacrifices and other Usages among the *Gentiles*, came from the *Jews*. "Who can deny, saith (b) another, that the Laws which were given to those Holy Men the *Hebrews*, came first to the *Egyptians*, and then out of *Egypt* went to *Greece*? The (c) Elder *Vossius* hath in almost innumerable places asserted this, that the *Gentiles* made a great number of their Fables out of the Histories which are in the Sacred Writings; (d) *Bochart* hath with great Wit and Learning traced and discovered the footsteps of Scripture-History among the Heathens in their Mytho-

(a) Tota gentium antiquarum religio profecta fuit ex *ἱεροζυλία*, &c. De Sacrif. Gent. (b) Natal. Comes, Mytholog. lib. ult. (c) De Theolog. Gentili. (d) Geograph. Sacra, & De Animal S. Scripturæ.

304 *The Truth and Authority*

Mythology. It is the Opinion of “(a) *Marcus*
 “*Marinus*, that the Theological Sentiments
 “concerning Divine Things, were the same a-
 “mong all the Ancient *Hebrews* and Patriarchs,
 “but afterwards they were depraved by the
 “*Greeks*, and Converted into Fables. (b) *Lewis*
 “*Capell* hath these exprefs words, In the Old
 “Fables of the *Greeks* you may perceive some
 “shadow and Image, some dark and flying
 “footsteps as ’twere of several of the Hi-
 “stories in the Bible: Which might be de-
 “monstrated by a manifold induction of par-
 “ticulars. It is the declar’d judgment of
 “(c) another, that the *Gentiles* were wont to
 “transferr the more remarkable Histories of
 “the Old Testament, and the Divine Mira-
 “cles related therein, to their false Gods:
 “And he instances in several. And because I
 have asserted in the foregoing Discourse, that
 the Sacred Mysteries and Rites of God’s own
 appointment have been prophaned and abused
 even to *Magical* purposes, I will adjoyn here
 the Testimony of (d) *Petrus Crinitus*, who
 “expresly tells us, that the *Egyptians* and o-
 “thers, made and invented *Magical* Ceremo-
 “nies out of the Sacred Rites and Observan-
 “ces of the *Jews*, and that they were wholly
 “indebted to these for them.

Kircher,

(a) *Arca Nox.* (b) *Diatribus de Voto Jephthæ.*
 (c) *Jacob. Twissus in Vet. & N. Test.* (d) *De honestâ*
disciplinâ. 9. 5.

Kircher, and *Isaac Vossius* have done their part in this Subject, but *Huetius* in his *Evangelical Demonstration* hath out-done them, and most that have writ on it. Among our own Countrymen, these deservedly are to be numbered, viz. *Sir Walter Raleigh*, who among several other passages hath these Remarkable words; (a) "The Heathens did greatly enrich their Inventions, by venting the stoln Treasures of Divine Letters, alter'd by Profane Additions, and disguis'd by Poetical Conversions, as if they had been conceived out of their own Speculations. Next to this Worthy Knight the Famous (b) *Mr. Selden* may be mention'd, who avers, that the most impious Customs among the Gentiles had their Original from Scripture-History, which he confirms by several Examples. You will find the Reverend (c) *Bishop Montague* (though this Author's Adversary in another point) agreeing with him in this, "The Heathens saith he, of Old, made use of many things which were taken from the Divine Poetry in the Old Testament, but were afterwards cloak'd and disguis'd by the Malice and Fraud of the Devil. The Judicious *Dr. Jackson* hath two distinct Chapters of the Gentile Stories and Fictions being borrowed from the Bible. I will mention a passage or

X

two

(a) History of the World, Chap. 2. Sect. 3.
 (b) De Dis Syr. Proleg. (c) Diatrib. Anti-Bellarm.
 p. 81.

two out of some other places of his Works,
 “ (a) If *Moses* (saith he) was forty days in
 “ the Mount to receive Laws from Gods own
 “ mouth, *Minos* will be *Jupiter’s* Auditor in
 “ his Den or Cave for the same purpose. In
 “ emulation of *Shiloh*, or *Kirjath-jearim*, whilst
 “ the Ark of God remained there, the Hea-
 “ thens had *Dodona* : And for *Jerusalem*
 “ they had *Delphi*, garnish’d with rich Dona-
 “ tives, as if it had been the intended paral-
 “ lel of the Holy City.

And he hath these remarkable words in the
 same place, “ Any Judicious Man, from the
 “ continual and serious observation of this
 “ great Register of Truth (he means the Scrip-
 “ tures) may find out the Original of all the
 “ principal Heads, or Common places of Poeti-
 “ cal Fictions, or Ancient Traditions, which
 “ cannot be imagin’d should ever have come
 “ into Man’s fancy, unless from the imitation
 “ of the Historical Truth. A Worthy Pre-
 late, whom I have already Named hath given
 us his suffrage most freely in this cause, and
 hath undertaken to defend it in the close of
 his *Origines Sacrae*. I could produce half a
 hundred more Authors of good Note and
 Learning, but I forbear, because I have done
 sufficiently. From these I have quoted, you
 may see that what I have maintained in this
 Discourse is no idle fancy, no notion taken
 up by shallow Heads, but that the deepest Judg-
 ments,

ments, the most Judicious and Impartial Pens have adopted it for a Truth. We have it upon the Authority of all these Excellent Persons, and many more in former, in later, and even in our present times, as well as upon the plain Evidences, Reasons, and Arguments before alledged, that the Ancient Philosophers and Poets borrowed from the Bible, that many of the Gentile Fables are founded on the most Sacred Verities, that the Scripture is the Source and Fountain from whence many of their Opinions, Customs, and Practices sprang, that most of the Gentile Theology arose from the mistaken and depraved sense of the Holy Writings of the Old Testament.

From the whole let me offer these three or four Confectaries. 1. We cannot with any shew of Reason admit of that Opinion which holds that the *Jews* borrowed all or most of their Religious Rites and Ceremonies from the Gentiles. This, though it bids defiance to that *Reason* and *Testimony* which I have produced, hath had some Abbettors and Patrons. Thus (a) *Origen* acquaints us that *Celsus* stily maintain'd that the *Mosaick* History was borrowed from the Fables of Heathens. And with him other Heathens: ~~at~~

X 2

that

(a) *Con. Cels.* l: 4.

that time concurred; and, to defend their Idolatrous Traditions and Usages, asserted that Scripture History was a corruption of some of their Fables. The Story of the *Flood* they said was taken from *Deucalion*, and *Paradise* from *Alcinous's Gardens*, and the *Burning of Sodom and Gomorrah* from *Phaeton's* setting the World on fire, &c. But *Origen* shews the absurdity of these allegations, from the Antiquity of those Relations in Sacred Scripture, and thence proves that the *Greeks* had these from the *Jews*, and not on the contrary. He makes it evident that the *Jewish Nation* had the Original Traditions, and that others were corrupted and changed from these by the Heathens. This Pagan Conceit, which was taken up on purpose as an evasion against Christianity, is revived by some Writers of late, but by none more designedly and industriously carried on and improved than by a late Learned Man of our own, who hath delivered such admirable and choice things on occasion of pursuing this subject, and hath shewed himself so Great a Master of all kinds of Literature, that we can scarcely be displeas'd with his Notion that is at the head of all. I will not pretend to enter the Lists with this Great Champion, being conscious to my own inabilities, but this I will do, I will set some Great Men upon him (though I have partly done it already) and leave him to grapple with them. *Josephus* the Learned Jew, was a Competent Judge in this matter, viz. Whether the *Jews* borrow'd

borrow'd their Sacred and Religious Rites from the Gentiles, or whether (on the contrary) these borrow'd from them. Let us hear what he saith, (a) "There hath been a long time, saith he, among most Nations a great Zeal and Emulation towards our way of Religion and Worship. There is not a City among the *Greeks*, or *Barbarians*, yea, not any Nation which hath not received from us the Custom of Resting on the Seventh day, and of Fasting, and of Lighting up of Candles. And several things which relate to Meats forbidden us by our Law, are also observed by Foreign Nations. Here this Knowing Person acquaints us that the *Gentiles* were followers of the *Jews*, not these of them; and particularly mentions some Rites which they receiv'd from them. With this agrees what two considerable (b) *Rabbies* have said, viz. "Our Law is the Law of Truth, and all Nations glory in it, and every one of them hath taken a Branch from our Law, and in it they glory: For the Laws that are among the *Gentiles*, are as it were Branches cut off from our Law. Whence it undeniably follows, that the *Jewish* Laws and Ceremonies were not taken from those of the Pagans.

X 3

Christians

(a) Πλήθυσιν ἡδὲ πολλὸς ἑλλῶν, &c. Cont. Apion. l. 2.
 (b) R. Himman, and R. Solomon.

Christians agree in this with the Jews. Thus *Justin Martyr*, in his *Dialogue* with a Jew, expressly declares, that as Circumcision had its Original from *Abraham*, so the Sabbath, and Sacrifices, and Offerings, and Feasts had theirs from *Moses*, and not from the Gentiles. And *Tertullian*, speaking of the Devil's seducing and perverting of *Hereticks*, tells us, that he doth the like also among the Pagans, for (a) he apes the most Sacred and Divine things even in the Idolatrous and Myste-
 rious Worship of the Gentiles, and makes use of them therein to prophane and impious purposes. This hath been the general sense of the Christian Church, whether *Papists*, or *Protestants*. Upon those words in *Deut.* 12. 30. *Estius* concludes (and all Understanding Men may do so too) that (b) from thence it is manifest that the Jewish Ceremonies were not taken from *Gentilism*, but Instituted by God himself. Among the *Reformists* you will see this more plainly attested (c) "All that consent, saith one, which
 "is between the Jewish and Gentile Rites,
 "ariseth from the Devil's study to deprave
 "many things which are in the Jewish Wor-
 ship

(a) — qui ipsas quoq; res Sacramentorum divi-
 norum in Idolorum mysteriis æmulatur. *De Præscript.*

(b) Ex eo textu manifestum est ceremonias Judaicas non
 esse petitas ex Gentilitate, sed ab ipso Deo institutas.

(c) Consensus omnis inter Judæorum & Gentilium ritus
 ortus est ex Diaboli studio, qui pleraq; depravavit, & in
 suam venerationem transtulit. *P. Fag.* in Num. 7. 89.

"ship of God, and to transfer them to his
 "own. And another thus, (a) It is a wicked
 "and detestable thing to imagine that the
 "Rites commanded in the *Mosaick* Law were
 "as it were Play-games and Sports only in
 "imitation of the Pagans. Therefore, that
 "those Rites may have that honour and dig-
 "nity which is due to them, we must hold
 "this as an infallible Truth, that all the
 "things in the *Jewish* Worship were accord-
 "ing to the Spiritual Pattern which was
 "shew'd to *Moses* in the Mount. To which I
 "add *Cocceius*'s notable words, (b) I admit not
 "that the *Jewish* Law is an imitation of the
 "Gentile Ceremonies: For on the contrary,
 "it is certain that it was made to draw off
 "the *Israelites* from many of the Pagan Rites,
 "by those several Laws which were in it,
 "contrary to those Rites. So it became a
 "Hedge or Partition Wall between the
 "*Jews* and *Gentiles*, that they might not
 "come near one another as to their Cere-
 "monies, for from a likeness in these, there
 "would have followed a mutual Converse
 "and Communion, and consequently a De-
 "pravation. As to *Particular Rites* among the
 "*Gentiles*, as that of Sacrifices, and using of
 "Salt in them, *Spanhemius* refers the Original
 "of them to the *Jewish* Law, and the practice

X 4

of

(a) Calvin in Ex. 25. 8. (b) In John 9. 30.

312 *The Truth and Authority*

of God's People, adding that (a) "This Jewish Custom was by a fond imitation in the Devil, who sometimes is Gods Ape, made use of in the impious and idolatrous services of the Pagans. So as to the Ark of the Testimony, which the Learned Dean saith was in imitation of the Heathens; the contrary is expressly vouched by (b) another worthy Writer in such plain terms as these, "Having thought of the whole matter (*viz.* the Arks or Chests, which he had said before were used in the Religious Mysteries of the Pagans,) my Opinion concerning them is this, that the Devil, as he was ever an Ape, and a Ludicrous imitator of God's Works and Institutions, so here particularly he had a mind to set up these his Arks against the Ark of the Covenant made by God. And hear what a late Learned Author, often commended by the Worthy Dean himself, saith (c) "Chests or Arks used at the Greek and Egyptian Feasts, especially in the Eleusinian Solemnities, with the Toys shut up in them (of which Clement of Alexandria speaks) these were Images or Imitations of the Ark of the Covenant among the Jews. All these Allegations and Testimonies (together with those

(a) Per *αποχρησιν*, à Dæmone Dei simiâ, id ipsum ad impios & idololâtricos cultus traductum videtur. *Dub. Evang.* Pars 3. *Dub.* 91.

(b) *Riterhus.* in *Opp. an. Kuhnjar* c. 4.

(c) *Murr. Demonstr. Evang.*

those before) are absolutely repugnant to the Learned Doctor's assertion, which he so often repeateth, that many of the *Mosaical* Laws about Religious Rites and Ceremonies were taken from the Rites and Usages among the Pagan Idolaters.

But this Author is so Considerable and Worthy a Writer, that it may be thought his single Authority is able to counterpoize (if not out-weigh) the joint Suffrage of the Persons before named: wherefore I will make bold to Combat his Notion with a plain Text of Scripture, which carries irresistible Authority with it. The expresse words of it are these (in *Deut.* 12. 30, 31, 32. *Take heed to thy self, that thou be not snared by following them (i. e.) the Heathens, and that thou enquire not after their Gods, saying, How did these Nations serve their Gods? even so will I do likewise. Thou shalt not do so unto the Lord thy God: for every abomination to the Lord which he hateth, have they done unto their Gods. What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it.* Observe here, the *Jews* were forbid to follow the Customs and Rites of the *Gentiles*, and (in order to that) to enquire after their Idolatrous Service, and the manner of it. They must by no means serve the true God, as the Nations served their false Gods and Idols. The Reason of this is rendred, because every abomination to the Lord which he hateth, was done by them to their Gods.

The

314 *The Truth and Authority*

The Rites and Ceremonies which they used in Worshipping their Gods, were abominable to the God of *Israel*: Wherefore it is absurd to think that he would appoint his People such Religious Rites and Services as were *abominable* and *hateful* to him: unless you will say, that which was abominable in the Heathens, was not so in God's own People. But this increases the absurdity rather than takes it away. No Man of sober thoughts can talk after this rate; for if God disliked those things in the idolatrous Worshippers, it is certain that he did much more so in the true ones. Wherefore he instituted such a Service as was most opposite to the Heathen way of Worship, and had not the least affinity with it. Hence it is added, *what thing soever I command you, observe to do it*; as much as to say, you must not follow the directions or example of those Pagans in your Worshipping of me, you must do nothing in my Service but what I expressly Command you, neither *adding thereto*, nor *diminishing from it*. How then can any Man with Reason assert, that the *Jews* borrowed their Rites in Religious Worship from the *Gentiles*? A Person of so bright an intellect, as our Learned Author is, cannot but see the force of this Text, and be convinc'd that it ruins his Hypothesis, which he was pleas'd to take up it may be only to give proof of his own Skill to the Learned World, and to try that
of

of his Opponents. So much for the first Corollary from the preceeding Discourse.

2. From the Premises we may learn the *Excellency of our Religion, viz.* 1. That it is the *Ancientest* Religion in the World. We may plainly see the Footsteps of it in the oldest Times that were. The memory of it is among the most Celebrated Monuments of Antiquity. The Truths of it are to be read in the Histories of the First Ages, yea, in the Fables of the Old Poets, in the rusty and antique fragments of the Primitive Times of the World. 2. See the *Reasonableness* (which is another Excellency) of our Religion. Many of the Scripture-Truths were receiv'd by the Philosophers and Sages among the *Gentiles*, who had no other Conduct than that of their Rational Faculties.. These Masters of Reason entertain'd some of the Grand Principles of our Religion, and approved of them, and acknowledg'd them as Rational. 3. See the *Certainty* of our Holy Religion. It is attested not only by Friends, but Enemies. It hath even the Approbation of *Heathen* Writers, who have Recorded, and thereby confirmed some of the most remarkable things reported in the Sacred Writings, as the Creation of the World, our first Parents Happiness, and afterwards their Fall, *Noah's* Flood, the long Lives of the first Persons, the Building of the Tower of *Babel*, the Confusion of Languages, the Renowned Acts of several of the Patriarchs and first Worthies,

316 *The Truth and Authority*

thies, &c. It is a great establishing of our Faith, that those Pagans derived so many things from Scripture. The *Gentile* Writers vouch a great part of our Religion. Wherefore we must needs imbrace it when it is attested by such Disinteressed Persons,

3. We ought to take notice of the *Wonderful Providence of God* in this matter. Behold, the Scripture is attested by those who never owned its Authority, yea, the very *Enemies* of these Holy Writings ratifie the *Truth* and *Certainty* of them. The *Heathen Poets*, whilst they Corrupt Divine Truth, assert it. Their very Lies and Fictions bear witness to the Sacred Verities: their Fables confirm the *Infallibility* of the Bible. *This is the Lord's doing*; here the Great and Over-ruling Wisdom of God is seen. Here his Almighty Power in baffling Satan's Contrivances and Designs may be discern'd. He (as was said before) intended the Corruption of the Scriptures, the silencing of the Truth, the Exalting of himself, and the Advancing of his Kingdom. But the All-Wise and Powerful Moderator of the World disappointed his Designs, and made this thing we are speaking of serviceable and beneficial to Religion; he made it become an Argument of its *Antiquity*, *Reasonableness*, and *Certainty*, against the Cavils of Atheists, and Infidels.

4. Henceforth we are reconciled to the Writings of Prophane Authors. We have this considerable

considerable advantage by reading the Works of the Ancient Heathens, and by perusing their Stories and Fables, that we shall find some Greater Thing couched in them than the bare Narrative. For these Writers borrow'd many things from the Holy Book; their broken Stories are often-times an imperfect account of Scripture Relations. Sundry things in their Writings are gather'd out of the Divine Volume, but are strangely wrested, perverted, and obscured, by having new Names, and feigned Circumstances affix'd to them. Almost all the *Gentile* Fables, and Theology, flow'd from a depraved sense of the Sacred Writings. The Poets disguise true Stories with many Fictions, and some Reliques of Divine Truth are buried under their ingenious Fancies, and Fabulous Narrations. *Ovid* Transcribed the Greek Theology from *Orpheus*, *Homer*, *Hesiod*, and other Ancient Poets, and these had it from the Bible. The very Poetick Fictions refer unto real Story, and are drawn from the Divine Source of Truth. So that we are reading the Holy Scripture in a manner whilst we are turning over Pagan Writers. In these we meet with Truths Transplanted from the Sacred Book, we find many passages stollen from the *Hebrew* Fountains. It is not to be denied then that Scholars, and Students, yea, the very Candidates of Sacred Theology, may with great profit prie into these Writings of the Pagans, for here are the footsteps of Divine Verities. Profane and Sacred Learning are to be joyn'd. The *Gentile* Monuments illustrate the inspired ones.

318 *The Truth and Authority*

ones. We may, notwithstanding the disguise which Poets have put upon the Stories, see the foundation of them, and perceive that those vain Figments are grounded on some Solid Truth, and that a Sacred Treasure lies hid under those confused Fables. For this is not to be denied, that *Palestine* afforded *Greece* matter of fancy, and invention; the *Pagan Poets* were befriended by the *Jews*, *Athens* was indebted to *Jerusalem*, *Parnassus* was beholding to *Sinai*, and *Helicon* to *Jordan*. You see then the advantage we may reap by being acquainted with Prophane Writers, whilst we look further than the outward shape which they have given to many things, and search into that Truth which lies hid under it, even the Sacred and undoubted History of the Old Testament. Thus we may make them serviceable to far higher and better ends than they are intended. This is the best improvement that can be made of them, to see the true Source of what is written by them, to understand whence they borrowed their matter, and to confirm our selves in the belief of the Truth of the Sacred Writings, by perusing these which are Prophane.

5thly, and lastly then, See the Authority, Truth, and Certainty of the Holy Scriptures of the Old Testament, which is the main thing I have been aiming at. I had proved this before by several Arguments, and those perhaps on some accounts more Forcing and Convictive than this: but I thought good to add this to them, as no contemptible way of proving the
Antiquity

Antiquity and Authority of the Sacred Book. The Truth of the Historical part of the Old Testament is evidenced from Heathen Writers, not only Historians, but Philosophers, and Poets. A Man may, by comparing these with the Sacred Volume, find out the Original of the Pagan Traditions, and Fictions, and observe the Lineaments of true and unquestionable History among them. Hence we shall have no reason to doubt that there were such Persons and Things in being, as are spoken of in the Old Testament, and that the Passages and Transactions there mention'd were real, and true. This admirably serves to evince the *Authority* of those Writings, this proves the *Truth* of the Records of Holy Writ, and that they ought to be received as the Oracles of God, *i. e.* as Infallible.

Th

N
by
an
an
in
wi
wh
Ia
ly
m
W
E
ri
fo

C H A P. X.

The Authority of the Books of the New-Testament, confirmed by Pagan and Jewish Writers, who speak of a King or Lord that should come out of the East, and particularly out of Judæa. An Enumeration of the Opinions of the Learned concerning the Sibylls, with the particular Sentiment of the Author, viz. That the Contents of their Verses were borrow'd from the Old-Testament, and that those Women were not Prophetesses, but only related what they found in the Inspired Writings, or heard of thence. A full Answer to the Objections of those who hold the Sibylline Writings to be Spurious.

NEXT I am to shew how the Scriptures of the New-Testament are vouched and confirmed by an *External Testimony*, i.e. how professed Pagans and Jews, Enemies to Christianity, have related and asserted the very same things that are set down in those Evangelical Writings. First, I will begin with that which is of a middle nature, between what I have been discoursing of before, and what I am now to ingage in, (which therefore may aptly serve as a *Transition* from one to the other,) I mean the belief and report recorded in Pagan Writers, that a King or Lord should come from the East, and do great and mighty things. This was derived from the Scriptures of the Old Testament, and so belongs to the former Discourse : but because

it is mentioned by Historians that were *after Christ's time*, and the Application is with all reason to be made to Him, (I rightly bring it in here.) It was, I say, a constant Report that prevail'd about the time of our Saviour's Birth, and afterwards, that some eminent Person or Persons should rise out of those Eastern Nations, and be Lords of the World. We find * *Tacitus* asserting this, and that great Politician and Statesman would needs have it fulfilled in *Vespasian* and *Titus*, because they were called out of *Judea* unto the Empire of *Rome*. *Suetonius* agrees with this Author, and tells us, that † it was an ancient and constant Opinion among the Eastern People, that some should come out of *Judea* about that time, and have the universal Sway, and Reign over the World. || *Josephus* the Jewish Historian relates the same, and acquaints us, that it was the common rumour and vogue among the *Jews* that one of their own Country should be an Universal Emperor; which he, as well as the fore-cited Authors, applieth to *Vespasian*, because he conquer'd the *Jews*, and with *Titus* came from *Judea* in Triumph to *Rome*. Other *Jews* thought this common Fame was meant of *Herod*, asserting him to be the Person fore-told by the Prophets, and to be the expected *Messias*: These were the *Herodians* mentioned in *Mat. 22. 16*. Thus, though through Ignorance, they

* *Pluribus persuasio inerat, antiquis Sacerdotum literis contineri, eo ipso tempore fore ut valesceret Oriens, profectiq; Judæa rerum potirentur: quæ ambages Vespasianum & Titum prædixerant. Hist. l. 5.*

† *Percrebuerat oriente toto vetus & constans opinio, esse in fatis, ut eo tempore Judæa profecti rerum potirentur. In Vespas. c. 4.*

|| ——— *ὡς κατὰ τὴν κατεὶρηκεῖνον ἀπὸ τῆς χώρας τῆς αὐτοῦ ἀρχαίας τῆς οἰκουμένης. De bello Jud. l. 7. c. 12.*

they knew not how to fix this Rumour aright, yet out of Flattery, they could apply it to their Princes. But it is most evident that this Fame of an Universal Monarch arose from the Scriptures of the *Old Testament*, which frequently speak of a great King and Ruler that should come out of the *East*, and particularly out of *Judea*. Out of thee (*Bethlehem*) shall He come forth unto me that is to be the Ruler in Israel, *Mic. 5. 2.* Which is interpreted of the *Messias* by the *Jewish Sanhedrim*, whom *Herod* gathered together, demanding of them where *Christ* should be born, *Mat. 2. 4, 5.* That Prophecy of *Micah* speaks plainly of a *Jew*, one that by birth was of *Judea*, yea of *Bethlehem*; and therefore it was most falsely applied to those *Roman Emperors* before-named, who came not out of *Judea*, but out of *Italy*; not from *Bethlehem*, but from *Rome*. And as for *Herod*, he was not a *Jew*, but an *Idumean*; he was not born in *Bethlehem*, but in *Ascalon*. But in our *Blessed Saviour* this remarkable Prophecy is exactly accomplish'd, he being a *Jew* by birth, and of the *City of David*, and constituted by God a matchless King and Governor over his People. Behold, a King shall Reign in Righteousness, *Isai. 32. 1.* And in several other places of this Prophecy *Christ* is represented as a King, and his Coming is express'd after that manner. There was given him Dominion and Glory, and a Kingdom, that all People, Nations and Languages should serve him. His Dominion is an everlasting Dominion, which shall not pass away, and his Kingdom that which shall not be destroyed, *Dan 7. 14.* Which is expressly applied to *Christ* by the Angel from Heaven, *Luke 1. 33.* And in many other places of Scripture this Divine Person, who was to come to redeem and save Mankind, is set forth as a King, or Great Lord and

N 2

Prince,

324 *The Truth and Authority*

Prince, one that should bear Sway in the World; and wield his Scepter over all Nations. Hence this Rumour was spread among the Eastern People, and especially about the time of Christ's birth, that a Great Lord or King should arise in those parts, and spread his Dominion over the World. Hence those Pagan and Jewish Writers before-mentioned, speak of this Great Ruler and Monarch, who is no other than our Lord Christ, the King of Kings and Lord of Lords. This they had from the Prophecies of the Bible, where 'tis so often fore-told that a King shall arise, and gain an Universal Empire over Mankind. To this we

may refer that which * *Suetonius* reports (and he quotes his Author for it,) that a few Months before *Augustus* was born there was this publick Prodigy,

viz. a Proclaiming of this, That † *Nature was bringing forth a King to the Roman*

People. Whereupon the Senate being allarmed and frighted, made a strange Decree, That no one born that Year should be Educated. This

Prodigy, without doubt, refer'd to *Christ*, whose Birth was in *Augustus's* Reign; this was the King that was to be born to all the World, which was then in a manner subject to the *Roman Empire*, and therefore might be call'd the *Roman People*.

So the *Sibylls Oracles* or *Prophecies* are of a middle nature and Consideration, and therefore are justly to be treated of in this place: As they were borrow'd from the Scriptures of the *Old-Testament*, they belong indeed to the former part of this Discourse; but as they attest the Truth of the main things in the *New-Testament*, they are reducible to this. I will consider them first as they are taken

taken out of the Scriptures of the *Old-Testament*. This may seem to be strange at first, because the Opinions of Writers have run an other way ; but after I have plainly laid the matter before you, I doubt not but the thing which I offer will easily gain your assent, and then it will rather seem strange that it was not taken notice of and imbraced before. There have been these four Opinions among the Learned concerning the *Sybills Oracles* or *Verses*.

1. Some say they are Counterfeit, yea, that some Christians (but *Hereticks*) have imposed upon the World in this matter. This I will account for afterwards, because it will more pertinently be handled under the Second Consideration, *viz.* as they are used as an Attestation of the Truth of the *New-Testament*. Indeed this Opinion rudely takes away the Subject of the Question, and therefore must be consider'd in the last place : in the mean time we suppose the thing spoken of to be real, and not counterfeit.

2ly. Then, some have asserted that the *Sibylls* were divinely Inspired, and consequently that their Verses are Sacred and Divine. *Justin Martyr*, *Arnobius*, *Lactantius*, and some other ancient Fathers cry them up as equal to the *holiest Prophets*. As God, say they, spake by the Prophets to the *Jews* concerning *Christ* before he came, so he foretold him to the *Gentiles* by the *Sibylls*, and the same Prophetick Spirit was in the latter that was in the former. *Baronius*, *Bellarmino*, and the *Roman Doctors* generally think the same of them, and therefore they use their Testimony as very Sacred, and altogether Irrefragable. By the way, I might observe, that they are sometimes quoted by these and others of the Church of *Rome* to assert and

countenance some of their *Popish* Doctrines : (So that it seems *Poper*y was a Religion before there were any thoughts of it in the World, and before it had a Being.) But here Authors are divided again for some hold these *Gentile* Prophetesses were *Good* and *Holy Persons*, others that they were *not*. The former Opinion is grounded on that Tenent of the *Jewish* Doctors, that never any vicious and unhallowed Persons were honored with the Prophetick Spirit, and that those Irradiations and extraordinary Impressions of the Holy Ghost were made only upon Men of holy Lives and innocent Behaviours. Besides, these Prophetick Women speak of One only True God, and they inveigh against the False Gods and their Altars; which is a sign they were good and religious People. Others have a contrary Opinion of them, and think they were Irreligious and Prophane, for that Opinion of the *Hebrew* Doctors before spoken of is not always true, though it be generally so. We read of *Baalam*, the Sorcerer of *Mesopotamia*, that he prophesied concerning the future State of the *Jews*, and concerning the Coming of *Christ*. *Saul* was a very bad Man, yet was endued with a prophetick Spirit. *Caiphas*, one of *Christ*'s Judges, was stirred up by the Holy Ghost to prophecy concerning our Saviour's Death. And why might not God inspire *Heathen Women*, though they were *Wicked*, with a Spirit of Prophecy? And that they were such seems to appear from their *Verses*, wherein there are some things very Fond and Superstitious, (and so indeed they may be quoted by the *Roman* Catholicks in defence of their Cause.) This shews that they were not possessors of true Virtue and Goodness. But then I ask this, can we think that the choicest Mysteries of Religion

gion were revealed to them, if they were Wicked and Prophane? Would God vouchsafe so great and peculiar a Privilege to the worst of Persons?

3ly. Therefore, some hold that these *Pagan* Prophetesses spake not by a *good*, but *evil Spirit*. The Devil reveal'd these things to them, saith * *St. Ambrose*, and helped them to fore-tell these future Events. And some have turn'd those foresaid Instances this way, telling us that *Baalam*, *Saul* and *Caiphas*, prophesied by the assistance of some *Evil Daemon*. So the *Heathen Oracles* spoke truth oftentimes, though their Answers came from the Infernal Spirits. That these Sibylls received their Skill from Satan may be discern'd (say some) in the Errors and Superstitions which are in their Books, yea the Idolatries of the *Gentiles* are countenanced by them in some passages which occur in their Predictions. But then this may be said to baffle this Opinion, that the fore-telling of such future Contingencies is not in the power of that Evil Spirit. Moreover, it is unlikely that these *Gentiles* (were they informed by a Divine Intelligencer, but especially when they were acted by a Diabolick one) should have as clear, nay a clearer fore sight and discovery of Christ to come, than the *Jews*, God's own People, and the holiest Men among them had.

4ly. It is the Judgment of † the Learned *Isaac Vossius*, that the *Sibylline Verses* (so call'd) were made and collected by the *Jews*. This he asserts only concerning those Writings of theirs which were extant before Christ's coming: for the *Jews* being dispersed over the World, and knowing that

Y 4

Daniel's

* Comment. in 1. Epist. ad *Corinth.* 11. cap. † De Orac. Sibyl.

Daniel's Seventy Weeks were expiring, were stirred up by God to compose these Verses, thereby to signifie to the *Gentiles* the approaching of Christ. But of the other Works of the *Sibylls*, viz. those that were afterwards quoted by some of the *Fathers*, he hath not the same opinion and esteem, but thinks they were made and compiled, or in plain terms forged by some *Christians*, particularly the *Gnosticks*. This is a very odd account of the *Sibylls*, and shews that the Learned Author of it was in a great streight: He was first willing to reject the *Christians* from being the Composers of those Writings (which some had asserted,) and yet it seems afterwards he retracts that Sentiment, and is not unwilling to believe that the *Christians themselves* forged and counterfeited these *Sibylline Oracles*. But if the *Jews* were the Authors of some part of these Writings, then I ask, how came they to insert things favouring of *Heathen Superstition* and *Idolatry*? And if the *Christians* were Compilers of an other part of these Verses, how came they to insist in the steps of the former, and to add some things (as is said) in favor of those *Pagan Corruptions*? But I dismiss this as a divided and distracted Opinion: Besides that I can't see why the *Jews* might not as well have produced the *Bible* to the *Gentiles* (for it had been translated into *Greek*, a Tongue intelligible to the *Pagan World*, a long time before our Saviours Coming:) that had been more Authentick than any other Writings whatsoever of their own Composing.

In the Fifth and Last place, I take leave to propound an other Opinion, which is this, I hold that these ancient Writings or Oracles were not made by *Jews*, but *Pagans*, and particularly by those Women call'd *Sibylls*, who made them in no other

other sense than this, that they took them out of the Holy Scriptures of the *Old-Testament*, and turned them into Verse. This is that which I assert as most consonant to Reason; and it is a farther Proof of what I have been so long insisting upon, *viz.* that the *Pagans* borrowed from the *Bible*. I am not solicitous whether these Women were good or bad, whether they were moved by God or by an Evil Spirit. There are some Inconveniencies in asserting of either side. But there is a plain and easie way different from both, *viz.* that we are not to look upon them as Prophetick Persons, as if they had a Gift of fore-telling all those things they speak of. No, they only extracted what they writ from the Scriptures, from the ancient Prophecies therein contain'd, especially from that of *Isaiab.* And so indeed in some sense their Writings may be said to be Divine and Inspired; for whatever these *Pagans* fore-told was no other than what they took from the Inspired Prophets in holy Writ. They are Instances of the like nature, with those that I have so often produced in the foregoing Discourse, namely, *Gentile Poets*, that made use of several passages in the Sacred Volume, and inserted the main Substance of them into their Verses. And as those *Heathen Poets* mingled prophane Notions and Fables with the Sacred Doctrine and History (which I shew'd before) so here it is as true that these *Pagan* Versifiers mixed some things that were Superstitious with their Prophecies of Christ and his Kingdom, which they derived from the *Old-Testament*. It is well known that there were *Female Poets* among the *Pagans*, as *Sapho*, &c. and therefore we need not scruple to believe that the *Sibylls* writ in Verse. Indeed the looseness and neglectfulness of the Style shews that

that it was done by some easie *Poets*. That they were *Pagan Women* is clear from the frequent Allegations of the *Fathers*, who represent them always as such, and produce the Writings of these *Pagans* as a proper Confutation of the *Gentiles* whom they dispute against. And the *Heathens* themselves acknowledged them to be such and no other, as is apparent from what you shall hear afterwards concerning *Erythræa* and the *Cumæan Sibyll*. Now, concerning these *Poetick Pagan Women*, I assert that they were no Prophetesses, no more than *Hesiod* and *Ovid* and other *Pagan Writers* before-mentioned, and that they, like these, took some things out of the *Old-Testament*, (which also were much fam'd and talk'd of) and digested them into Numbers. It is undeniable that in their Verses there are very notable Testimonies concerning our Saviour; there are mentioned many considerable Circumstances of his Birth, Life, Miracles, Passion, Death, Resurrection, Ascension, and his coming to Judgment: but there is no more Reason to think that these were spoken by them from a Prophetick Spirit, than to believe that *Orpheus* and *Homer* were inspired when they refer to some things that are in the Books of *Moses*. If these had been *Prophecies* in a strict sense, they would have been communicated by God to his peculiar People (to whom were committed his Oracles) rather than to common *Pagans*. It is certain that these were too Choice Secrets to be reveal'd to them. Wherefore it is reasonable to conclude they were taken out of the Prophecies of the *Old-Testament*, which were spread abroad among the *Gentiles*. The *Sibylls* only recite those Prophecies, but by no means are you to think that they were Prophecies of their own. It is true, the *Pagans* hearing
of

of these Predictions, and not knowing the rise of them, attributed them to their Prophetesses the *Sibylls*; and so they passed for the *Sibylls Oracles*, as if those Women made and endited them of their own Heads. But they are the Oracles of the *Holy Prophets*, and not of any Persons among the *Pagans*. The *Sibylls* are not the original Authors of them, but they were borrowed from the Sacred Volume of the *Bible*. This is the true Account of the *Sibylls* Writings, and by this we are rid of all the hard Consequences which may be drawn from the fore-going Assertions. We need not trouble our selves to enquire whether they had these things by Divine Afflation, or by the help of some evil *Dæmon*. We need not dispute whether they could be endued with the Gift of Prophecy, and yet be *Pagans* in their Persuasions and vicious in their Lives; or whether, if they were acted by a Diabolick Spirit, they could foretel things of this sacred nature. For there is no necessity of maintaining either of these, because we can solve the matter before us without supposing any thing of this kind, *viz.* by holding that these *Sibylls*, as many others before them, took these things from the ancient Prophets in Holy Scripture, and dress'd them up after their own fashion. All things agree very well with this Opinion, and we are press'd with no Absurdities, insomuch that I have wondered sometimes that this hath not been thought of by the Inquisitive. This is yet a farther Evidence of what I so largely pursued before, that the *Gentiles* insert into their Writings several particulars of the *Old-Testament*: and at the same time it's a Confirmation of the Truth and Certainty of the *Evangelical Writings*, which is the next thing I offered.

Secondly then, I will consider the *Sibylls Oracles and Verses*, as they are a signal Attestation and Confirmation of the *Authority* of the *New Testament*. Behold here the main things relating to our Blessed Saviour, plainly spoken of by these *Pagans*, whose witness in this case is very considerable. They declar'd in these Writings that there should be a great Change in the World, and that a *New Governor or King* should arise, and be very Eminent. *Cicero* frequently takes notice of this passage of the *Sibylls*, and the *Roman Senate* was mightily alarm'd with it, and was affraid their Commonwealth would be turned into a Monarchy. Yea, *Lentulus* began to take heart from this Prophecy, (if you will believe *Tully* and *Salust*) and fancied he was the *King* the *Sibylls* spoke of. And others afterwards imagin'd that *Julius Caesar*, or *Augustus*, or (as some thought) *Vespasian* or *Titus* were intended : whereas the plain truth is, that the *Sibylls* had only divulged in their Verses the ancient Prophecies concerning the *Coming of the Messias*, which were found by them in the Holy Writings of the *Jews*, and began to be known at that time to the World. If we had no more to alledge but this, this were sufficient to prove the *Authority* of the *Sibylls* Writings. They tell us in their Mystlick Verses that a *Little Child* should throw down Idolatry with his hand, and stop the Mouths of the *Delphick Demons* : this was no other than the Blessed *Babe Jesus*. It were endless to transcribe particular passages in these Writings, as concerning Christ's *Miracles*,

* Πάντα λόγῳ πρᾶσσων, πᾶσαν ἡσὺν διεγερῶν,
Τὸς ἀνέμους πᾶσαιτε λόγῳ σφόδρα δὲ θαλάσσω.

Βλέ-

* Lactant. Instit. l. 4. c. 15.

Βλέψουσιν δὲ τυφλοὶ, ἀτὰρ βαδίσουσιν χωλοὶ,
Κωφοὶ τ' εἰσαῖσυσσι, λαλήλυσ' ἔ λαλέουσιν.

Which is only a Paraphrase on that Prophecie concerning our Blessed Lord in *Isai.* 35. 5, 6. and many other Texts in the same Prophet, which speak of the miraculous Acts which he was to exert here upon Earth. So what is said of his *Sufferings*,

* Ἐἰς ἀνόμων χεῖρας, καὶ ἀπίστων ὕδατον ἤξει,
καὶ δώσουσι διὰ ῥαπίσματα χεῖρσιν ἀνάγκοις

is borrowed from that Prediction in *Isai.* 53. which is no other than a Description of the *Messias's* Sufferings. And that passage relating to the Resurrection, and his coming to Judgment,

† Καὶ ἵσ' ἀναστήσει νεκρὰς μοῖραν ἀναλύσας,
καὶ θανάτου κίνησεν, καὶ ὕστερον εἰς κείσιν ἤξει

is founded on some peculiar Texts in the *Old Testament* which speak of the *Messias's* last Advent and glorious Reign. Certainly it is of great moment that these Persons attest these things, the very same which were predicted in the *Old Testament*, and which are recorded in the Holy Writings of the Evangelists and Apostles. This may be serviceable to refute the Objections and Cavils of the most professed Adversaries of Christianity. Accordingly the ancient Christians, especially the *Fathers*, made use of these *Heathen* Writings against the *Heathens* themselves, beating them with their own Weapon. Peruse *Athenagoras* and *Theophilus* of *Antioch*, and you will find these Womens Verses

* Idem l. 4. c. 18.

† Idem l. 7. c. 20.

Verſes highly commended by them. Peruſe * *Juſtin*, and † *Clemens Alexandrinus*, and you will ſee that they frequently quote thoſe Writings, and rely on them in their diſputes againſt the *Pagans* for Chriſtianity. So doth *Tertullian*, ſo doth *Origen*, arguing out of theſe *Pagan Books* for the Religion which they had eſpouſed. In Imitation of theſe Learned *Fathers*, *Conſtantine the Great*, in § one of his Orations, ſpeaks very reverently of the *Sibylls* Predictions, and vindicates them as no contemptible Proof of Chriſtianity. || *Lactantius* and *Arnobius* alledge them to prove the ſame. St. *Auguſtin* quotes the *Acroſticks* of *Sibylla Erythraea*, and turns them into Latin. Thus the *Fathers* uſed to convince the *Gentiles* out of the *Sibylline Oracles*, and the Old Chriſtians conſtantly read theſe Writings, and appeal'd to them in their Diſcourſes with the *Heathens*. From which praſtiſe of theirs the *Gentiles* (as (a) *Origen* teſtifies) ſtil'd the Chriſtians *Sibylliſts* ; yea, the ancient Chriſtians were ſo addicted to the reading theſe Books of the *Sibylls*, that they were ſtrictly (b) forbid by the Laws to do it for the future upon pain of Death. And (c) we are told what was the Reaſon why the Emperors prohibited the reading of theſe Books, namely, becauſe they thence fetch'd many things that made for their Cauſe. Theſe Writings of Heathen Women were in thoſe days reckoned to be a notable Teſtimony to the Truth of Chriſtianity. Whence it appears that they were no Forgeries, for the Ancienteſt and Learnedeſt *Fathers*

* Orat. ad Gent. & alibi. † Stromat. l. 6. § Ad Sanct. Car. c. 18. || Initit. l. 4. c. 15. 18. (a) De Civ. Dei. l. 18. c. 23. Cont. Fauſt. l. 13. (b) Cont. Celſ. l. 5. (c) Juſtin Mart. Orat. ad Gentil.

Fathers (as well as other Christian Brethren) would not have quoted them to confirm the Christian Religion if they had been such. But we see they did frequently alledge them to that end, and especially in their Disputes with the *Gentiles*. As they made use of the *Heathen* Philosophers and Poets for attesting the Scriptures of the *Old-Testament*, (as hath been shewed you) so they cited these *Gentile Prophetesses* (for such they suppos'd them to be) to assert the Writings of the *New-Testament*. It may be said that it doth not absolutely and necessarily follow, that, because the *Fathers* used the *Sibylls* Verses to confute the *Pagans*, therefore they were true; for they might suppose them to be such, though they did not expressly declare it. In answer to which I return, that it cannot but be granted that there is a great probability of these *Sibylline* Writings being true, because they are quoted by the *Fathers*: For 1. *Many* of these knowing Persons use their Testimony. If one or two only did so, we could make no conclusion from thence; but since it is certain that great numbers of them (not only those before-named, but others) expressly appeal'd to those Books, we cannot with any Reason slight their Allegations. 2. If these Books were quoted by the *Fathers* but seldom and rarely, there would not be so great a Motive to attend to them; but seeing we find them not only once, or twice, but *very often* made use of by them, it argues that they deliberately did it, and it invites us to give the greater attention and credit to them. 3. They quote them not as on *Supposition* only, but as *True* and *Genuine*, and such as may and ought to be depended on. 4. The *Fathers* were Persons that were Competent Judges in this Case. Many of them
were

were Men of Sagacity and of a Critical Genius, and were not easily to be imposed upon. They had also time and leisure to examine these Writings, and to enquire whether they were forged or no; and we are sure it was their Concern to do it, for their Religion depended much upon it. Wherefore those who blast the Authority of the *Fathers* in this point, have little reason to do so. They were no credulous Fools, and such who took up any thing on trust; they were able to discern these Writings to be Counterfeit, (if they had been such) as well as any other Persons.

But notwithstanding this, there have been of old, and are of late, several Men that reject the *Sibylls* Writings, as Spurious and Counterfeit. And who should forge them but Christians? Here then I am obliged to answer that Cavil, that the Writings which go under the name of the *Sibylls* were forged by *Christian Hereticks*. This, it seems, was an old Objection, for *Origen* acquaints us that it was made by the Arch *Pagan Celsus*. And *Lactantius* after him, saith that this Objection was renewed against the *Sibylls* Books by some other *Pagan* Adversaries, viz. that they were forged by some Christians themselves. Behold also the *Moderns* concurring with the *Pagans* to defame the *Sibylls*. *Scaliger* is very warm against them, and holds that the *Fathers* were much deceived about them. * *Isaac Casaubon* against *Baronius*, endeavors to prove the credit of the *Sibylls* to be suspected. *Becman* † is against the authority of these Writings, and saith they are Supposititious. *David Blondel* uses

* Exercitat. 1. ad Apparat. Annal. cap. 10. † Exercit. 14. cont. Photin.

uses all ways to prove them to be Forgeries and Impostures: and he holds they were the Fictions of some busie Christians, who had the boldness to impose upon the World by these Cheats and Romances. As many of the ancient Christians and Fathers, saith he, received counterfeit *Gospels*, *Acts* and *Epistles*; so they were cheated and abused by these spurious Pieces of the *Sibylls*. The Learned *Dallé* is of the same Opinion, and tells us that the Predictions concerning our Saviour and his Kingdom were put out under the names of the *Sibylls* by some Christians, who were fallen into Heresie. They had a mind to use a kind of *pious Fraud* to establish some part of Religion, they thought fit to cheat the World for their good, and so they publish'd these Writings under the names of those Prophetesses. * The Learned *Dr. Cave*, who is not wont to doat on these *Moderns*, follows them in this Opinion very closely, and leaves the ancient Fathers of the Church for their sake: He peremptorily tells us that the *Sibylls Verses* were made and feign'd on purpose by the Christians to uphold their Religion and Faith; and they are dated by him from the Year 130, in *Adrian's* Reign: this is the first flight of them, he saith. But all this is Suspicion and Prejudice, and bold Affirmatives, but no proof; which will evidently appear, if you consider (besides what hath been said already) these following things: 1. Some of the *Sibylls Verses* were extant before Christ's coming into the World, as is confessed by ancient Christians and Pagans, and by all the Learned Antiquaries. The *Acrosticks*, which are concerning the Last

Z

Judg-

* *Histor. Literar.* p. 33, 34.

Judgment and the Consummation of the World, (of which I spoke before) which consist of so many Verses as there are Letters in these words, *Ἰησοῦς Χριστὸς Θεὸς υἱὸς αὐτοῦ σωτὴρ*, the first Verse beginning with *I*, the second with *H*, &c. these, I say, are mentioned by *Tully* in his *Second Book of Divination*, (and are in an other place inserted into his Works, as *Eusebius* testifies in the *Life of Constantine*, and saith they are translated into *Latin* Verse by him) where he adds that this is not a Poem of a mad and frenck Person, for the Composition and Contrivance of the Verse argues the contrary, and shews attention of Mind, Skill, and Diligence. These *Sibylline* Verses, the Initial Letters of which point at our Lord Christ, are mentioned not only by *Tully*, but by * *Varro*, who also lived before our Saviour's time. If then they were extant and famous before Christ's Birth, it is impossible they could be invented by the *Christians*. Whence it is plain, that all the Writings of the *Sibylls* were not obtruded by *Christians*, unless you will say there were any such before Christ. Again, *Virgil's Fourth Eclogue* is not denied to be the same now that it was at first; and yet there he Comments on the *Cumæan Sibyll's Oracle*, which is a clear Prediction of Christ. Accordingly, in *Constantine's Oration*, † part of this Poem is applied to Christ, and look'd on as a Prophecie of him, although the Poet makes use of it in a way of Panegyrick to the Emperor *Augustus*, and to *Asinius Pollio*,

* De ling. Lat. lib. 5.

† *Ultima Cumæi venit jam carminis ætas :
Magnus ab integro seclorum nascitur ordo :
Jam nova progenies Cælo demittitur alto,
Jam redit & Virgo, redeunt Saturnia regna.*

Pollio, his good Patron ; yea, he ridiculously applies it to *Pollio's* Son, who was born that Year. He understands those words borrow'd from the *Sibylls* Oracle [*Eam redit & Virgo*] concerning *Astræa* ; but the sense was much higher, there being a reference in those words to the *Sign* mentioned by the Evangelical Prophet, *A Virgin shall conceive, and bear a Son*, *Isai.* 7. 14. Of that golden Age which was to come, he saith,—*Incipient magni procedere menses*. What *Magnitude* is in Bodies, that *Diuturnity* or *Length* is in Time ; and so here is intimated the duration of *Christ's* Reign, *Whose Kingdom is an everlasting Kingdom*, and shall stand for ever, *Dan.* 2. 44. 7. 27. Or those *Days* and *Months* shall be *Great*, because they are the *Lord's*, to whom whatever appertaineth is *Great* ; whence every thing that is in its kind the *greatest* is called *God's*. Several other things in that *Eclogue* are transcribed out of that *Sibyll's* Verses, and were meant of *Christ's* Coming, and the happy state of the *World* which should accompany it, which are frequently spoken of in the *Old-Testament*, whence the *Sibyll* borrow'd these Prophecies. No Man can have the face to say that These, made use of here by the *Roman Poet*, were obtruded on the *World* by *Christians*, seeing *Christianity* it self had its rise afterwards.

I might go on still and shew that the *Sibylls* Oracles (or some of them at least) were mentioned by Authors before our Saviour's time, as by *Plato* in his *Phædrus* ; by * *Aristotle*, who particularly names the *Cuman Sibyll* ; by † *Chrysippus*, who

Z 2

makes

* Or the Author of the Book De Mirabilib. Auscultationib.

† Lib. de Divinatione.

makes mention of her of *Delphos*, by * *Diodorus* the *Sicilian* Historian, and † *Pausanias*, who speak of the same. *Dionysius Halicarnass.* takes notice of another, and *Eratoſthenes* hath written of the *Samian Sibyll*; and *Euripides* quotes her of *Lybia*. Thus we are assured from the Testimony of these Writers, who lived before Christ's Nativity, that there were such Persons among the *Heathens*, noted for their Enthusiastick and Prophetick Genius, as they suppos'd. Now, what Man, in his Wits, dares say that the *Christians* forg'd the Verses of these *Sibylls*, when there were no *Christians* at that time?

2. Let it be considered how signally it was ordered by God's Providence that some of these Books of the *Sibylls* should be *evidenced* to be true and genuine. Before Christ's Coming the Verses of these Poetick Women were enquir'd into by the *Gentiles*; they were searched and compared with other Copies, and the Spurious ones were rejected, and the rest kept and safely laid up, so that the *Christians* might alledge them (as they did) without suspicion of Imposture. These Books were first offer'd to *Tarquin* King of the *Romans* at that time, who bought some of them and deposited them in the Capitol, and appointed Officers on purpose to take care of them, as is related by several credible § Writers. In that place the Books continued till the Capitol was burnt, which was about fourscore Years before Christ's Birth. And after it was rebuilt, Messengers were dispatched by the Senate into *Asia* and *Greece* to search for these *Sibylls* Verses, and accordingly a thousand of them

* Lib. 4. † In Phocæicis. § Dionys. Halicarn. Valer. Maximus, A. Gellius, Pliny, Lactantius.

were brought and laid up in the new Capitol. Others afterwards that were carefully collected were placed in golden Boxes in the Temple of *Apollo*; and when ever there was any great Affair on foot these Oracles were consulted as appears from several good Historians. Both * *Tacitus* and † *Suetonius* testifie, that when these Writings had been sought out and fetch'd to *Rome*, they were by *Augustus*'s command diligently examined and reviewed by the Senate, and by the *Quindecimviri*, that the true Copies might be known from the False. Wherefore there is not the least colour of Reason to think that these Books which were thus searched into, and examined so strictly, were Counterfeit; much less is there any possibility that these ancient Writings could be Figments of the *Christians*; for they could not feign them before they were in being.

3. Nor is there any ground to think that the Volume of the *Sibylls* Verses, now extant, as to the main, is not the same with that which was before our Saviour's days, or that *Heretical Christians* corrupted it, and added to it. For first, if they did so, why is it not shew'd what Heresie, what false Doctrine they upheld, and maintain'd by these Additions and Supplements of theirs? I see nothing of this made out by our Adversaries. Again, If these Writings had been the forgeries of *Christians*, the *Heathens* would have certainly, at one time or other, laid open this Cheat, and let the World know there were no such Verses. But none of them ever pretended to do any thing of this nature; wherefore no Man of consistent Thoughts can

Z 3

imagine

* *Annal.* lib. 5. † In *Augusto.* c. 31.

imagine that these Writings were the meer Invention of some *Christians*. Nay, I could add from good Authors, that not only *Heathens*, but *Jews*, made frequent use of these Celebrated Books, and several of them were brought to embrace the Christian Faith by reading the Contents of them; and truly when they saw many things fulfil'd which are here spoken of and fore told, it could not but induce them to think well of Christianity. Whence it is plain, that they had no suspicion of these Writings; they had no such apprehension as some since have formed, *viz.* that they were a Cheat, and that some *Christians* were the Authors of it. And then, as for using of *Pious Frauds* to vouch Christianity, there is as little ground for that; for seeing they had such a *Cloud of Witnesses* of all sorts to attest the Truth of the Christian Religion, it was altogether superfluous and unnecessary to counterfeit any. Or, if we should suppose any such thing, and grant that some ill-minded Christians inserted some things of their own into the *Sibylls* Writings, yet it doth not follow thence that all is Spurious and Counterfeit. I know some condemn all, and others allow every thing that goes under the name of the *Sibylls Oracles*. But I know no cause for either, but the usual one, namely, that Writers must run directly counter to one an other. This is their practise generally, but it is no good one, and I have no Inclination to follow it. I take an other way, the middle one. I do not think that all the Verses that bear their names are theirs, and genuine; and I am far from thinking that all are Counterfeit. What if we grant that *some things* in the Collection of the *Sibylls* Writings (as in many others) are altered and super-added? Can we conclude from thence that

that every thing in them is changed and corrupted? No surely. There were Counterfeit *Gospels* written, but these do not prejudice the others which are True: So there are many Pieces go under the names of the *Fathers*, which are Spurious; but we do not reject the rest of their Works because of them. Thus perhaps it may be here; some Christians might add a few things, they might insert some Verses that mention those individual Acts, and particular Works of our Saviour, with some Circumstances which are no where mentioned in the Prophecies of the *Old Testament*. This perhaps they might do; I cannot wholly deny it, but this is no Argument that the main of these Books was not composed before Christ's time, and is Genuine and Authentick. Nay, we are certain that the date of them was long before: I hope I have sufficiently demonstrated that; Therefore let us not condemn the whole for the sake of a small part. We are certain that many things quoted out of them by the *Fathers*, and which are the clearest Attestations of the Sacred Truths of the Bible, are not Supposititious and Forged. We are *certain* that some of their Writings were extant before there were any Christians to corrupt and adulterate them; and many of the particular Passages quoted by the *Fathers* in these Writings are now to be found, and are the very same that they were then, and consequently they are now as good a Testimony of the Truth of Christianity, as they were at that time.

But it is also *Objected*, that the Number of the *Sibylline* Books is unknown, and we can neither tell how many the *Sibylls* or their Writings were; and as for their Quality and Condition of Life, these are uncertainly delivered. Nor do we well know

344 *The Truth and Authority.*

their Names, as appears from this, that *Cumæa* in *Virgil* is put for *Cumana*, and other Mistakes there are. It is true, the Opinions were various concerning these things ; their Names and Verses are often confounded, and it is hard to distinguish them from one another. This is granted, and even by * those who have with great Eagerness maintain'd the Credit and Authority of the *Sibylls*; they acknowledge that it is much controverted, What and how many these Prophetick Persons were, and in what Times they lived, and in what Countries they were bred. Some say there was only One ; they think it was with the *Sibylls* as with the *Jupiters* and *Hercules's*, and other Gods, who were many, and yet but One. † *Boisardus* is persuaded, that the same *Sibyll* travelled into divers Countries, and took her Name from the different places she left her Verses in. And so a late

Author ‡ tells us there was but one
‡ Mr. Petit. *Sibyll*. There were two of these Prophetesses, saith *Martianus Capella*; three,

saith § *Pliny*; four, saith *Ælian*; seven, saith || *Salmasius*. *Lactanius* out of *Varro*, (that great Roman Antiquary) concludes them to be Ten, and names them thus, The *Delphick*, (who was the Eldest) the *Erythraean*, the *Samian*, the *Cumane*, the *Cumæan*, the *Hellepontick* or *Trojan*, the *Lesbick* or *Libyck*, the *Phrygian*, the *Tiburtine*, the *Persian* or *Chaldean*. (a) Others add two more, viz. *Epirotick* and *Egyptian*, and make them a compleat Douzen. Thus the Reckoning is not alike ; but
this

* *Baronius* in *Apparatu*. *Possevinus*, *Montacut*. *Exercit*. 4, in *App rat*. *Baron*. *Acts and Monuments*, Chap. 3. *Isaac Vossius* de *Sibyll*. *Orac*. † De *Divinatione*. § *Nat. Hist*. l. 34. c. 5. || *Plinian*. *Exercit*. (a) *Isidorus*, *Suidas*, *Omphrius* de *Sibyll*.

this is no Argument against what we have asserted. It is not material how many the *Sibylls* or their Writings were ; it is frivolous to insist upon this. They might all of them been put into one, if Authors pleas'd ; or they might divide them into more, as the way at some Coffee Houses now is to deal out Pamphlets. Wherefore there is no reason to reject them on this account, seeing we have proved that their Books (were they more, or fewer) are owned as to the main by the Fathers and Primitive Christians to be true, and seeing they were frequently made use of by them as sufficient Witnesses to the Truth of a great part of the Christian Religion.

And as for those *Moderns*, who have rejected these Witnesses, we may, with reference to them, take up that Lamentation of a late * Learned Writer, (who himself is partly guilty of the Fault he complains of) *Verily the Christian Religion hath no Enemies more set against it than Christians themselves ; for you may observe, that there is scarcely any Prophecy or Testimony to be found concerning Christ among the Ancients, which many even of the most Learned Men have not endeavoured to weaken, yea utterly to destroy and annul.* This is a very deplorable Thing, but it were easie to prove it most true in several Instances : You will meet with some of them in the following part of this Discourse, and more particularly in the Testimony concerning *Christ* which *Josephus* gives. But this which is now before us, is as Signal a one as any that can be named ; for the *Sibylls Verses* are very expresse Attestations concerning our Saviour and his Great Undertakings.
Yet

* Vossius de Sibyl. Orac. cap. 11.

346 *The Truth and Authority.*

Yet how strangely do *Christian Men* endeavor to enfeeble, yea, to baffle and subvert these Testimonials concerning our *Lord*? They tell us they are the Forgeries of *Jews*, and the Impostures of *Heretical Christians*, and all manner of Objections they invent against them; yea, a late * Writer pronounces these *Sibylls* to be mad and frentick People, and so there is no heed to be given to what they say. When it hath pleased God to afford us such a remarkable Confirmation of our Religion from the Mouths of *Pagans*, is it not unpardonable Ingratitude thus to vilifie and reject it? Is it not an Argument of a vile and perverse Spirit to use all means, and those very shameful ones too, to disprove that plain Evidence which these *Sibylls* bring, and to shut their Ears to that repeated Testimony which they give to Christianity and the Blessed Author of it? In short, the *Pagans* had their *Temples*, and *Priests*, and *Sacrifices*, and *Oblations*, and *Prayers*; and they had also their *Scriptures*, i. e. the *Sibylls Books*. In these was discovered the *Council of God*; for the *Sibylls*, according to the import of their Name, were *Interpreters of God's will* to the Heathens. In these were expressly fore-told the Birth of the Holy Jesus, and many other remarkable things relating to Him: By these Oracles the *Gentiles* were pre-admonished of Christ's Coming; it seemed good to God to prepare them for the Gospel, by these Fore-runners and Messengers, as he did the *Jews* by their extraordinary Prophets. And they are usefull to *Us* as well as to the *Gentiles*; we may be fortified in the Belief of our holy Religion by what they

* *Servatius Gallæus.*

they delivered. They give a plain and clear suffrage for Christianity and the Founder of it. The ancient Christians thought their Writings to be Authentick Records, though now some are pleased to slight and vilifie them. They look'd upon them as good Evidences of the Christian Faith, and of the *New-Testament* which containeth it; and there is still the same Reason that we should esteem them as such, especially since the Objections to prove the falsity of these Books are very mean and weak. Therefore (to conclude) till they can produce better Reasons against these Testimonials, I think we may safely and reasonably make use of them.

CHAP.

C H A P. XI.

It is proved from particular unquestionable Testimonies of professed Enemies of Christ, that there was a Person of such a Name, and that all the great and eminent Circumstances of his Birth, Life, and Death, are really true. As to his Birth, they attest the particular time of it, the general Tax or Enrolling, the wonderful Star, the Murthering of the Infants of Bethlehem. Then, as to his Life and Actions, Abgarus's Letter to our Saviour, and our Saviour's Answer to it, are proved to be an Authentick Evidence. What the Emperor Augustus did in relation to Christ, is consider'd. The Defection of the Sun's Light, and the Earth-quake at our Saviour's Passion, are not wholly pass'd over in silence by Heathen Writers.

HAVING thus premised those Particulars which are of a *middle kind*, between the former part of the Discourse and this; I will now wholly insist on such things as are more *Appropriated* to the Subject I am Treating of. This then, I will prove from Witnesses who are professed Enemies of Christ, (*i. e.* Pagans and Jews,) that there was a Person of such a Name, and that all the great and eminent Circumstances of this Persons Birth, Life, and Death, are really true. First, The Pagan Historians present us with his Name. Tacitus, telling how the Christians suffered for the firing of Rome, which

which Nero laid to their Charge, faith, the Emperor inflicted the most exquisite Punishments on those Persons, * who being detestable for their Villanies, were commonly called *Christians*, from the Author of that Name *Christ*. Here this Historian expressly sets down the Name that these Persons were known by, and His Name, from whom they took it. This was *Christ*; though, as we learn from † *Lactantius*, this Name was sometimes a little altered, for by changing of a Letter they pronounc'd it *Chrest*. Thus we read in ‖ *Suetonius*, that *Claudius* banished the *Jews* from *Rome*, because they were always raising Tumults by the Instigation of one *Chrestus*. The § Learned *Usher* indeed is of Opinion, that here is not meant *Christ* our Lord, but some other whose true and right name was *Chrestus*. But (with Honor first paid to that great and justly admired Antiquary) it is more likely that *Christ* our Saviour is here meant, because *Lactantius* (as you have heard) tells us he was called *Chrestus*, and because it is clear from (a) *Tertullian*, that the *Christians* were called *Chrestiani*; and so (b) *Justin Martyr* informs us that the *Christians* were call'd *Χρηστιανοί*: yea, he seems to say that the *Gentiles* did not give them a wrong Name when they call'd them so,
for

* Quos per flagitia invisos vulgus Christianos appellabat; Auctor nominis ejus Christus. Annal. l. 15. c. 44.

† Sed exponenda hujus nominis ratio est, propter ignorantiam errorum, qui cum immutata litera Chrestum solent dicere. Institut. l. 4. c. 7.

‖ Judeos impulsore Chresto assidue tumultuantes, Claudius Roma expulit. In Claud. c. 25.

§ Annal. ær. Dom. Anno 54. (a) Apolog. 2. ad Senat.

(b) Sed cum perperam Chrestianus pronuntiatur a vobis, Adv. Gent. c. 3.

for they were truly *ἡμετέριοι*, very Good-natur'd, Sweet, and Benign Persons. But questionless it was a mistake in the *Pagans*, and the Historian above-mentioned was guilty of it. Some think he mistook not only our Lord's Name, but the time of this Fact which he mentions, imagining that *Christ* lived in the Reign of *Claudius*; but this was too gross an over-sight for so knowing an Historian, especially he, living so near our Saviour's Time. But to understand this Author aright, we must know, that it was common with the *Pagan* Writers to confound the Names of the *Jews* and the *Christians*, and to say that of one which appertain'd to the other; (nor is it a Wonder that *Christians* for a time were called *Jews*, because the first *Christians* were of the *Jewish* Nation) Accordingly by the *Jews* here (who he saith were expell'd out of *Rome*) are meant *Christians*, who were lookt upon by the *Gentiles* as Seditious and Tumultuous Persons, because their Master and Founder was reckoned such a one. And so when this Writer saith they rais'd Tumults *impulsore Chresto*, the meaning is, they were set on by His Example; He, though dead, had a great Influence upon them, and stirr'd them up to do what they did. Or, if you will understand *Jews* here in the strictest Sense, viz. such as profess *Judaism*, then it may refer to *Theudas's* Infurrection, who, though he was an *Egyptian*, as some gather from *Acts* 21. 38. yet he headed the Mutinous *Jews*; which gave just occasion to the Emperor to banish all of that Nation and Religion from *Rome*. And because (as I have said) the name of *Jews* and *Christians* was promiscuous among the *Gentiles*, thence *Chrestus*, i. e. *Christ* is said to be their Ringleader and Impulsor. *Pliny* the Younger mentions the *Christians* and

Christ

Christ by name, for * he tells the Emperor that some that were brought before him upon Suspicion of being *Christians*, were found to be Persons of another Perswasion, for upon his Sollicitation they refused not to *Curse Christ*. This was the Appellation he was known by to the *Gentile* Historians, and this is the very Title which the *New-Testament* so often giveth him. Thus far then the *Pagans* bear witness to the Gospel.

But from the *Name* I pass to the *Person* and his *Actions*, and most of the great and notable Circumstances which accompanied his *Birth*, *Life* and *Death*. First, we will speak of those four remarkable things which attended his *Birth*, namely the *Particular Time* of it, the *General Tax*, the *Wonderful Star*, and the *Murdering of the Infants of Bethlehem*.

First, Those known Adversaries of Christianity, the *Jews* and *Gentiles*, testify that *Christ* was to come at that *very Time* when he came. It was the universally receiv'd Tradition of *Elias*, that after four Thousand Years the *Messias* should be born; for though that Celebrated Saying or Prophecy in the *Talmud* of Two thousand Years before the Law, and two Thousand after it, be not exactly true, for there were about Two Thousand five Hundred Years from the Creation to the Law, and from the giving of the Law to *Christ* there were not above Sixteen or Seventeen Hundred Years, yet the Prophecy may be made use of to convince the *Jews*, that the *Messias* is come, and it is a plain Indication of the *Time* when he was expected by them, even that Time when he blessed the World with his Presence on Earth. Hence
it

* Epist. 97. lib. 10.

352 *The Truth and Authority*

it is that (when Christ was brought to *Jerusalem* to be offered in the *Temple*) as soon as *Simeon* beheld him, he forthwith acknowledged him, and cried, out *Mine Eyes have seen thy Salvation*. This is that *Simeon* to whom the *Jewish* Doctors had reference, when they said, The Disciples of *Hillel* shall not fail till the *Messias* cometh; for this *Simeon* called the *Just*, was one of the chief of those Disciples. * *Rabbi Hakiba*, the Wisest of all the Talmudical Doctors, interprets those words of *Haggai*, † *The Desire of all Nations shall come*, of the *Messias*; and it is confessed by all the Learned *Jews*, that he was ardently *desired* and *expected*, not only by that People, but by *all Nations*, just at that time when our Saviour came; for this was the Great Lord of the World, who was then lookt for by the *Gentiles* out of the East; this was that Universal Monarch, who was expected to rise out of *Jury*, of whom I spoke before. This was no other than the *Messias*, the *Christ*, whom all the World longed for at that time by a general Consent; and that was *the fulness of Time*, spoken of by the Apostle, that blessed Time when the Son of God was born of a Woman. So that the holy Records of the Gospel, and those of *Pagans* agree in this.

Another Circumstance of Christ's Birth, which the *New Testament* takes notice of, is the *Tax* that was made by the appointment of the Emperor *Augustus*; and this also is recorded by the *Gentile Writers*, which is a Confirmation of the Truth of the Evangelical History. *It came to pass in those days*, (saith § St. Luke) *that there went out a Decree from Cæsar Augustus, that all the World should*
be

* In Sanhedrim. † Chap. 2. v. 7. § Chap. 2. v. 1.

be Taxed, or Enrolled, as the *Greek* Word properly denoteth. This was no Mony-Tax, but only a setting down or Enrolling of every Person according to his Quality, Age, and Station in the Place where he was. It was a taking in Writing the Names of every individual Man, it was a *numbring the People*, and Registering the true value of their Estates, Incomes and Revenues, and way of getting their Livelihood. A late * Writer is of Opinion that the design of this *Census* was to know the number of Soldiers, and what fighting Men *Judæa* afforded; whence it is, saith he, that Prophane Writers say not any thing of it, it being not considerable. But he forgot that the *Virgin Mary* went to *Bethlehem* with her Babe to be Enrolled there. Or rather he did not forget this (for he makes mention of it afterwards) but he considered not that Women and Children are not usually listed for Soldiers. It is more agreeable then to Reason and Truth to assert that this Decree of *Augustus* was for the purpose afore-mentioned, namely, that he might have a particular Account of the Number and Quality of all his Subjects. The Emperor had Precedents among the old *Roman* Kings for this, for *Plutarch* tells us, that *Numa Pompilius*, and *Florus* relates how *Servius Tullius* took an Account of the Age, Family, Patrimony and Offices of the *Romans*, digesting them into particular Classes, and setting them down in the Censual Tables. *Augustus*, by such a *Census* as this, knew the Strength of his Empire, and what the Riches of the People were in the several Provinces, and so when there should be occasion

A a for

* Bynæus de Natali J. Christi.

for a Subsidy he could take his measures hence. For tho this *Tax*, which St. *Luke* mentions, be not a Pecuniary one, yet it was in order to it. This Registring, this Enrolling of every Person was to this purpose, that they might more easily be taxed or fessed by the Head. And whereas it is said *all the World was Taxed* or Enrolled, it is to be restrained (though not to *Judæa* only, as some imagine, yet) to the *Roman Empire*. All that were under the Dominion of the *Roman Empire*, at that time, were book'd and registred to the purpose aforesaid. This being a thing so well known we may expect that the *Pagan History*, as well as that of the Gospel should take notice of it; and accordingly we find *Dio*, *Josephus*, and *Tacitus*, making mention of it.

I know some are unwilling to grant that it is the same Tax mentioned by St. *Luke*, because it is said, *this Taxing was first made when Cyrenius was Governor of Syria*, Chap. 2. v. 2. Now it is Recorded by *Josephus* and others, that *Quintilius Varus* (not *Cyrenius*) was President of *Syria* at that time of Christ's Birth, and the same Authors relate that *Augustus* taxed the Empire in that President's time. How then can they speak of the same Taxing which St. *Luke* Records? And Moreover, as for *Cyrenius*, he was, according to * *Josephus*, commissioned by the Emperor to make a Tax, not about the time of Christ's Birth, but a good while after. Whence it follows, that *Augustus's Taxing of the World*, or ordering *Cyrenius* to manage it, which is mention'd by the Evangelist, is different from that Tax which the foresaid Wri-

ters

* Antiqu. Jud. lib. 18, c. 1.

ters speak of. Some answer the first Difficulty thus, Κυρήνις is put for Κυϊντίλις, *Cyrenius* for *Quintillius Varus*, by the neglect and fault of the Transcriber. This is the Opinion of *Steuberus* in his Preface before *Helvicus's* Tables, and also of *Ludovicus Capellus*. But this is an ill way of solving the Difficulty, because it disparageth the Holy Text, and argueth it to be corrupted. If we admit of these over-sights and mistakes of the Transcribers, we must impeach the S. Scriptures of Error. Therefore the true Answer is this, That *Quintilius Varus* was the ordinary President of *Syria*, he was the Governor Residentiary, but *Cyrenius* (or *Quirinus*, or *Quirinius*, as he is call'd by * *Tacitus* and † *Suetonius*) was the Governor Extraordinary, that is, he was sent thither by *Augustus* to make a general Tax there. Not that he was the settled Ruler of that Province, but was only appointed, at that time, to take care of that business; and afterwards (upon *Varus's* Death) he was made President in ordinary of *Syria*. This, I conceive, is the true reconciling of this Passage of *St. Luke*, with what you read in Prophane Authors. It is rightly said, that *Cyrenius was Governor of Syria*, because he went with extraordinary Power from the Emperor to govern and preside in that particular Affair. This amounts in a manner to what *Drusus* and *Petavius* say in this Case. viz. That *Varus* and *Cyrenius* were join'd in the Work; or one began it, and the other carried it on and finished it. And then, as to what is said concerning the disagreeing of *St. Luke*, and the Jewish Historians, about the time of *Cyrenius's* Taxing, which

A a 2

the

* Annal. lib. 3.

† In Tiber. c. 49.

the former faith was in the Year when *Christ* was born, but the latter nine Years after *Herod's* Death, in the Reign of *Archelaus* ; I conceive this difference betwixt them is easily adjusted. Which is done not by Distinguishing between the Taxes ; as * some tell us long Stories of a two-fold Tax, one under *Augustus*, without any Exaction of Tribute, the other, under the same Emperor, but with gathering of it ; in the first, *Christ* was born, but the other was a considerable time after. *St. Luke* speaks of one, say they, and *Josephus* of the other, and so they are different Taxes, and thus there is an end of the Controversie. I do not deny, that there were two Taxes under *Augustus*, for † *Dion*, as well as § *Josephus*, affirms this ; nay, *Suetonius* ‡ lets us know that this Emperor caused a *Census* of the *Roman* Empire to be made thrice. That he did it more than once, is implied, in that the Evangelist calls this Taxing under *Cyrenius* the *First* ; (for I do not attend to || those who think that *πρῶτη* is as much as *πρωτῆς*, or that the Preposition *πρὸ* is omitted by an *Elipsis*, so that it should be thus, *πρὸ ἡγεμονεύοντος*, before he was President or Governor ; and then the meaning is, that this Tax was before *Cyrenius* was President, which is a plain perverting of the Grammar and Sense of the words, and therefore not to be regarded. It is called the *first*, because it was the *first* that was under

* Beza, Scaliger, Casaubon, Grotius.

† Ἐπιμύθεν ἄλλης ἄλλης τότε ἢ ἰδιωτῶν καὶ τὰ ἢ πῶ-
λεων ἀπογραφὰς, (the very word used by *St. Luke*,)
Hitt. lib. 20.

§ *Antiqu.* l. 18. c. 1. ‡ In *Augusto*, Cap. 27.

|| *Cloppenburg* in *Syntagm.* *Bynæus*. *Jacobus Perizonius*.

der *Cyrenius*. That is plain ; but this is that which I assert moreover, that they are not different Taxes which are spoken of by St. *Luke*, and the *Jewish Historian*, but they are the same ; only the Inspired Writer relates it barely, but the other with some additional Circumstances. They may seem to differ, because one is called an *Enrolling*, and the other is represented as a *Money-Tax* ; but if you consider, that one was in order to the other, that the taking Mens Names was but a preparative to the actual levying of Tribute, you will soon apprehend the Mistake in the fore-mention'd Historian, and see that he speaks of the very same thing. Nay, though he represents it in part, as a pecuniary *Census*, yet you will find it call'd by him * *Ἀποστροφὴ*, the same word which the Evangelist useth. Or, if they seem to differ, as to time, yet they may be the same notwithstanding that ; for it hath been observed by † *Baronius*, and several Learned Criticks, that *Josephus* is often faulty as to the Timing of things, and so he is here, and by that means confounds one thing with another ; but to a considerate Enquirer, it is evident, that he and St. *Luke* do not disagree, but that the Relation which this latter gives us is confirmed by the former. *Eusebius* was clearly of this Opinion, and was not afraid to assert, that § the Taxing which *Josephus* speaks of, is the same that St. *Luke* writes of. Nor are we to attend to a || Learned Doctor, of the *Sorbon*, when he charges this upon him as a mistake and falshood, unless he had back'd his charge with good reason.

A a 3

As

* *Joseph. Antiqu. l. 18. c. 1.* † *Apparat. § Eccl. Hist. l. 1. c. 9.* || *Du Pin, Tom. 2 Cent. 4.*

As for *Tacitus's* Testimony, that is denied by none, but it is granted, that he speaks of the first Tax, under which *Christ* was born. He gives this short Description of the Books of Taxes, which were made at that time, * *The Publick Revenues* (saith he) *were contained in them, the number of the Citizens and their Fellows that were in Arms, how many Ships, Kingdoms and Provinces there were within the compass of the Roman Empire, was exactly set down, and consequently what Taxes and Impositions there should be, what was needful to be laid out, and what to be contributed in the several parts of the Empire* : And all this *Augustus* writ over with his own hand. Thus the *Roman* and *Jewish* History accords with the Sacred one in this matter ; it confirms the Relation of *St. Luke* concerning *Christ's* being born under the first *Census*. Wherefore it is falsly said, that *Augustus's Taxing all the World*, i.e. all the People of the *Roman Empire* is not mentioned by any Historians, either *Pagan* or *Jewish*. It is true, this is matter that seems more proper for the Diaries of the Emperors, than for the Annals of History ; which may be the reason why it is not taken notice of by many, nor insisted upon by them. But we see it is not forgotten by some, but particularly recorded by them, as is evident from what hath been propounded. The same may be farther evidenc'd from the *Censual Tables* at *Rome*, wherein all Persons that were subject to the *Roman Empire* were enroll'd according to *Augustus's* Decree. By reason of this universal Registering

* *Opes publicæ eo continebantur, quantum civium sociorumq; in armis, quot classes, regna, provincie, tributa aut vectigalia, & necessitates ac largitiones ; quæ omnia manu sua perscripserat Augustus, Lib. Annal. l. 1.*

string of Persons, it came to pass, (through the wonderful Providence of God) that the Holy *Jesus's* Name, with the Time of his Birth, and the Place of it, and his Stock and Lineage, were Recorded in these Publick Rolls, as some of the Ancientest *Fathers* openly declar'd, and appealed to these Records at *Rome* for the proof of it. *Tertulian* testifieth, that this Tax under *Cyrenius* was set down in these Tables, and * as a most faithful Witness of *Christ's* Birth was kept in the *Roman* Archieves in his time. *Justin Martyr* doth the same in his publick Defence of Christianity to *Antoninus Pius* and the *Roman* Senate: *There is a Town*, saith he, call'd *Bethlehem* in the Land of *Judæa*, five and thirty Furlongs off of *Jerusalem*, where *Christ* was born, as you may learn out of the *Censual* Tables made for that Tax which was under *Cyrenius* your first Procurator in *Judæa*. So he, both † *Cyril* and ‖ *Orosius* take particular notice of this, namely, that our Blessed Lord and Saviour was registred as a Subject of *Cæsar*, and as a Citizen of *Rome*. Moreover, that Women and Children, as well as Men, used to be Enroll'd in the *Census*, is testified by *Dyonisus Halicarn.* (*Lib. 1.*) speaking of that which was in *Servius Tullius's* time. And *Cicero* (*de Legib. lib. 3.*) acquaints us that this was usual. To conclude then, this Taxing was a thing known and open, and the Heathens themselves (as *Celsus*, *Porphry*, and *Julian*) did not deny it. Thus the Publick Records of *Rome* vouch the Hi-

A a 4

story

* *Testem fidissimum Dominicæ nativitatis Romana Archiva Custodiunt.* Cont. Marcion. l. 4. c. 7.

† Cont. Julian, l. 6. ‖ *Romano censu statim ascriptus ut natus est*, lib. 6. c. 22. *Dicendus utiq; civis Romanus census professione Romani*, Ibid.

story of the Gospel. Therefore the *Fathers* appeal'd with great Confidence to these Authentick Tables, as knowing that these were a notable Confirmation of the Sacred Records, and particularly of what *St. Luke* delivers concerning the *Tax* which *Augustus* made.

The Third remarkable Circumstance of *Christ's Birth* was the *appearing of a wonderful Star*, *Mat. 2. 2. 7. 9.* which is also taken notice of by *Heathen Writers*. There are great Disputes among the Learned about this *Star*, which appear'd to the *Magi* when our Saviour was born. Some have said it was an *Angel*, some a *fixed Star*, others a *Planet*, and it hath been thought by some to be a *Comet*, or some lower *Meteor*. The true decision of the quarrel is this, That this strange Apparition was none of these, and yet it had something of all these in it. It is probable some glorious *Angel* presided, as an *Intelligence*, in this shining Body, and directed its Course and Motion. It might pass for a *fixed Star* or a *Planet* in respect of its height, if you consider at what distance it was seen. * *We have seen his Star in the East*, said the Wise Men, *i. e.* they being in the East (in *Chaldea*, *Persia*, or *Arabia*, for 'tis question'd from which of these they came) saw his Star at *Beth'lehem* or *Jerusalem*. Or if this Interpretation be not admitted, but that the meaning be thought to be this, that they saw that Star, it being then in the East, in those parts where they were, in those Eastern Countries where they lived, and that they came along by the conduct of it to *Judea*, then this argues its orderly Motion from East to West, and so shews its resemblance to the ordinary Stars.

Stars. It had also something of a *Comet* in this, that * *it came and stood over where the young Child was*, that is, as I conceive, it directly darted its Beams in a Line, as it were, upon that very place where the Holy Babe was; its glorious Train which came from it spread it self towards that quarter, and so this heavenly Light shew'd where the House was that was bless'd with such a Guest. In this respect also it had the nature of a *Meteor*, that it was partly in the lower Region, and there hover'd for a time. But if we strictly consider the nature of this Apparition, we shall find, that it really was none of these which I have named. It was not an *Angel*, (although guided by one) whatever some fanciful Men have imagined, for this is not the way of the Holy Spirit's speaking here, as you may see in this very Chapter, where that particular sort of *Messenger* is called in plain terms *an Angel of the Lord*, v. 13. and so again, v. 19. It could be neither *fixed Star* nor *Planet*, because both its Motion and Appearance were interrupted. They saw it when they were in the East, but it disappear'd afterwards, or moved an other way when they came to *Jerusalem*, otherwise they would not have asked (as they did) † *Where is he that is born King of the Jews?* It is evident hence, that it did not shew 'em where Christ was when they came at first to *Jerusalem*; but afterwards it appear'd again, and not only so, but conducted them to the place where the Blessed Babe lay. It was no *Comet*, for the length of its duration proves this, it being seen two Years before Christ's Birth. || *Herod sent forth and slew all the Children that were in Bethlehem, and in all the Coasts*

* Mat. 2. v. 9. † Mat. 2. v. 2. || Mat. 2. v. 16.

362 *The Truth and Authority.*

*Coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise Men, that is, according to the time the Star had appeared, of which he was particularly informed by the Wise Men. Hence a * Learned Man infers, that these Eastern Sages came not to visit Christ till two years after he was born. But this doth not follow thence, for the Star might appear a Year or two before Christ was born, and give those Sages an Intimation of some strange thing that was to come to pass; and 'tis likely that after it had appeared a good while, and they were thoroughly confirmed in their Perswasion, that some great thing was to happen, as signified by this new and unexpected Luminary in the Heavens, they set forwards towards Judea, which they knew was the Scene of the greatest Wonders in the World, and they were a long time on their Journey from those remote parts which they left, (perhaps sometimes making a halt, or sometimes going back, accordingly as their Apprehensions and Surmises were concerning this new *Phænomon* in the Heavens,) two Years or thereabout might be spent from the time of the first appearing of this heavenly Light till their arrival at *Jerusalem*. From this we gather that it was of great Continuance, such as is never known to be the duration of *Comets*.*

Some think this new Star appear'd only to the *Magi*, because (say they) otherwise *Herod* would not have so *diligently enquired* of them concerning its appearing, for he might have learnt that of his own Subjects. But to understand this aright, let us observe the words, † *Herod, when he had privily call'd*

* Dr. Lightfoot.

† Mat. 2. v. 7.

call'd the wise Men, enquired of them diligently what time the Star appeared, i. e. either first what was the time of its usual Rising, for it did not appear always, night and day : Or secondly, Perhaps the Inhabitants of *Jerusalem*, and other *Jews*, did not observe it, it being no great and large one; but these *Magi*, who were skill'd in the Stars, and took notice when a new one shew'd it self, knew the time of its rising ; therefore *Herod* enquired of them. Or thirdly, He enquired what was the time when the Star began first to appear. And that This is the true meaning, is evident from what is said in the Sixteenth Verse of this Chapter, viz. That *Herod slew the Children from two Years old and under, according to the time which he had enquired.* Where you see these two are joined together, and answer to one another, the Age of the Children, and the time since the appearing of the Star. *Herod* had been told by the Wise Men that this had appear'd about Two Years ; therefore he ordered all Children born within that time to be slain. Hence it is plain, that the time of the Stars first shewing it self, which was in those Regions where the Wise Men inhabited, was the thing which *Herod* made enquiry about, and in which he could not be satisfied by his own Subjects. But it doth not follow from this that the Star was not seen by them at all, nor by *Herod* himself, because his enquiry was not about the present appearing of it, but only concerning the time of its first Appearance. Besides, if it was seen of none but the *Magi*, then it could not be expected it should be taken notice of in the Writings of the *Pagans* ; but we find that it is taken notice of, which is the chief thing I am concern'd in at present. The *Sibylls* in their Verses prophetically speak of it, or rather (as I have shewed

364 *The Truth and Authority*

shewed before) borrow it from the *Old-Testament*, wherein is * *Baalams* Prophecy concerning the *Star*, which though it is chiefly meant of *Christ* himself, yet it may not exclude this unusual *Star* which usher'd him into the *World*. But *Virgil*, who Transcribes the *Sibylls* Verse, applies it in *Court-flattery* to the Emperor *Augustus*.

† *Ecce Dionæi processit Cæsaris astrum.*

After its Appearance it is mentioned by *Chalcidius* a *Platonist* in his Comment on *Plato's Timæus*, where speaking of the wondrous Presages of Stars mentioned in Writers, he saith, || *There is another more Holy and Venerable History, which tells us of the appearing of a certain Star, which did not denounce Diseases and Death, but the descent of a God to converse with Mankind, which when the Chaldean Sages saw they took it to be the fore-runner of a Deity, and they forthwith sought him out and worshipped him.* This *Star* is mentioned by * *Pliny*, under the name of a *Comet*, (so all extraordinary Stars were call'd) which appear'd in the latter end of *Augustus's* Reign; and he adds, that that *one Comet is adored and revered all the World over*. But hear what he saith farther in the same place, speaking of the several Species of Comets, † *There is a bright Comet hath appear'd, which by reason of its Silver looks, was so refulgent, that it could scarcely be look'd upon; it had the shape of a Man, and at the same time shew'd in it the Effigies of a God.* He might mean the *Star* which
ap-

* *There shall come a Star out of Jacob*, Num. 24. 17.
† *Eclog. 4.* || *Est quoq; alia sanctior & venerabilior Historia quæ perhibet de ortu stellæ, &c. Apud Marfil. Ficin. Tract. de stell.* * *Nat Hist. l. 2. c. 25.* † *Fit & candidus Cometes, argenteo crine ita refulgens ut vix contueri liceat, speciemq; humana, Dei Effigiem in se ostendens.*

appear'd at Christ's Nativity, and which brought the Wise Men to visit him; for there might be (it is probable) a Rumour abroad in *Pliny's* days, that in *Augustus's* Reign a Comet appeared in *Judea*, which had the Image of him whom the Christians call'd *God-Man*. However, they are very strange words which this Writer utters, and deserve your Consideration. *Macrobius*, an Enemy of Christianity, speaks of the coming of the *Magi* from the East to *Jerusalem*; and *Julian the Apostate* confesseth the appearing of a new Star, though he trifleth about solving the manner of its appearing. This Testimony of our Adversaries is sufficient.

Again, *Herod's murdering the Babes of Bethlehem*, is mention'd by Prophane Writers, as well as by the holy Evangelist, *Mat. 2. 16*. *Dion* in the Life of *Octavian Cæsar* hath left a brief Memorial of it. But you will find it recounted more particularly by *Macrobius*, who not only tells us of *Herod's* killing the Children of *Bethlehem*, but of slaying his own Son. It seems this bloody Man had put to death two of his Sons (*Alexander* and *Aristobulus*) before, and now his Son *Antipater* also is dispatched about the time of the slaughter of the Infants, and upon the same account and jealousy, to secure the Sovereignty of *Judea* to his other Sons (who were born after he was King) for whom he designed it. He adds, that the Tidings of both (that is, *Herod's* killing the Infants of *Bethlehem*, and his own Son together with them) being brought to the Emperor *Augustus*, his witty remark or reply was this * *It is better to be Herod's*

Hog

* Quum audisset *Augustus* inter Pueros, quos in Syria Rex Judæorum intra bimum jussit interfici, filium quoq; ejus occisum, ait, Melius est *Herodis* Porcum esse quam Filium, Saturnal. l. 2. c. 4.

366 *The Truth and Authority*

Hog than Son, (because *Herod* being as to his Religion a *Jew*, would not have kill'd his Hog.) Or, if it be granted, (and I shall not be very unwilling to do so) that *Augustus* could not hear of this, because *Antipater* was no Child, but grown up in years, and was not at *Bethlehem* when the slaughter of the Children was, but * was slain five days before his Father's death, (which yet was not long after this) Admit this, I say, yet all that can be said is, that *Macrobius* represents not the Story aright as to all its Circumstances, especially the Time ; but notwithstanding this, he gives Testimony to the main thing (which is, that we are to attend at present) viz. the slaughter of the Children by the Command of *Herod*, especially of such who were born † *within the space of two Years*, which is the thing *St. Matthew* expressly records. *Tertullian* appeals to the Censual Tables and publick Acts at *Rome* for the Truth of this, which shews it was a thing well known to those *Pagans*. Nor were the *Jews* backward to assert this, as you will see in † *Philo*, who relateth that *Herod's* Son was killed with the Children. If it be objected here that the famous *Jewish* Historian saith nothing of this Massacre of the Innocents at *Bethlehem*, I answer, 1. Nor is there any mention of it in the other three Evangelists. This is no uncommon thing for one Evangelist to record that which none of the others so much as make mention of. 2. Many things in the *Old-Testament*, and those of great Fame, are omitted by this Author, who designedly took upon him to give an Account of all the great Occurrences among the *Jews*. He hath nothing of the

* *Joseph. Antiq. Jud. l. 17. c. 10.* † *ἀπὸ δετῶς, Mat. 2. 16.*
Intra bimatum, Macrobi. || *In Breviario Temporum.*

the *History of Job*, nothing of the *Golden Calf*, and other matters worthy of our Observation; wherefore let us not wonder that this Historical Passage in the *New-Testament* concerning the Infants of *Bethlehem* is not mentioned by him. 3. It is sufficient, that this Murther of the Infants is testified by one of his own Nation, and by *Heathen Men*, as you have heard. It is probable that other *Gentile* Historians had delivered the same; for it had been recorded some where, as appears from *Macrobius*, who received it from those Authors.

Secondly, after *Christ's Birth* we are to consider his *Life*, and some notable things which accompanied it, and to shew that these also are attested by those that were professed Enemies of Christianity. That there was such a one as *Jesus* who lived in *Judea* in *Tiberius's* time, and did great and wonderful things, and was followed by many of the *Jews*, and was acknowledged by them to be the *Messias*, and sent from God, and was famous for those Wonders and supernatural Effects which he wrought in the sight of the People, is not disowned by the greatest Adversaries of the Christian Religion. *Hierocles* freely confesseth it, as you may read in *Eusebius*. *Celsus*, *Julian* and *Porphyry*, deny not the Miracles done by Christ and the Apostles, as several of the * ancient *Fathers* assure us; they confess the matter of Fact, that he cured the Blind and Lame, &c. but they ascribe it to Magic. In short, they give assent and testimony to the chief Passages of the Evangelical History concerning our Saviour, (though they cavil at others, and strive to confute them) They frankly acknowledge

* Origen cont. Celsum. Cyril cont. Julianum. Augustin. de Civ. Dei. l. 22. c. 8.

368 *The Truth and Authority*

ledge that there was such a Person as *Jesus* of *Nazareth* in the Reign of *Tiberius*, who declared himself to be the *Messias*, and sent from Heaven to Redeem and Save Mankind, and who Preached those Doctrins which are recorded in the Gospels, and acted those marvellous things which are set down there. This Testimony of the *Pagans* is irrefragable and undeniable. And such is that of the *Jewish Writers*, who frequently make mention of *Christ*, and acknowledge there was such a Person, and that he lived at that time in which we say he did, and that his doings were no less than miraculous, and exceeding the power of Nature. This the *Jews*, who then, or not long after lived, report concerning Him, as you may see in the * *Talmuds*. To this purpose *Buxtorf* in his *Talmudick Lexicon* may be consulted, and our Learned *Lightfoot* in his *Harmony* and *Horaæ Hebraicæ*, where he hath abundant Proofs concerning the matters of Fact mentioned in the Evangelical Writings, even out of *Talmudick* Authors. This is an other Confirmation of the History of *Christ* the True *Messias*.

Besides this, I will mention some things which happened among the *Pagans* at that time when *Christ* was on Earth, as an Assurance to us that there was such a Man, and that he did such and such things. Thus I might produce † *Publius Lentulus*, the Roman Proconsul his Letter from *Jerusalem* to the Senate of *Rome*, describing our Saviour as to the Colour, Shape, and Proportion of his Body. I do not know any reason why we should doubt

* *Talmud Hierosolym. Sanhedrin, cap. 7. Talm. Bab. Sanhedrin, Gem. 43. 1.* † *Eutropius, Hist. Compend. Nicephor. l. 1. c. 40.*

doubt of the Credit of this Testimony, unless it be this; that it is not taken notice of by any very ancient Writer. The Chronicles of *Edeffa* I might next mention, which tell us of *Abgarus's* or *Agbarus's* Letter to *Christ*, and *Christ's* Answer to him. * *Eusebius*, who sets both down, acquaints us that he transcribed them out of the publick Tables and Records of the City of *Edeffa*, and that the Originals were extant at that time when he wrote his Ecclesiastical History. There is some probability of this from what the Evangelist saith, that † *Christ's* Fame went throughout all Syria, and so *Abgarus*, who was a King in that Country, and whose Residence was in *Edeffa*, might come to a knowledge of our Saviour, and be desirous to hold a Communication with him by Writing. And what though the Evangelists are wholly silent about it? This is not to be wondred at, for they omitted abundance of Passages belonging to our Saviour's Life, as appears from *John* 20. 30. 21. 15. As for the Author of the foresaid Relation, his Authority is unquestionable in this matter, for he is universally acknowledg'd to be an honest and faithful Historian; and here he declares to the World that he saw the Originals of these Epistles in *Syriack* at *Edeffa*, and translated them thence into *Greek*. It is indeed the peculiar Excellency of this Historian, that he produces the ancient Monuments for what he delivers. This makes him a Writer worthy to be credited: For what can be more desired than the citing of the Authors and unquestionable Witnesses from whence he had his Relations, and the inserting of Extracts faithfully taken out of them, as is usual with those that

B b

write

* Eccles. Hist. l. i. c. 13.

† Mat. 4. 24.

write Annals? Observe it, he took these Epistles out of the *Syriack*, in which they were writ; and that is the reason why other Authors and Writers before him speak nothing of them, they being ignorant of the Tongue; but he having Skill in it, found out this choice Piece of Antiquity. Afterwards these Letters are mentioned and appeal'd to by *Darius Comes* in an * Epistle of his to *St. Augustine*. And † *Ephrem*, who was a *Syrian* himself, and was well skill'd in the *Syriack* Writings, yea, and was a Deacon of that very *Edeffa* where these Epistles were kept, makes mention of them particularly, and asserts the Authority of them. Therefore those excellent Men, ‖ *Casaubon* and * *Montague*, are strongly enclined to embrace them as true and genuine. A late worthy and industrious Writer, † looking upon them as such, reckons our *Saviour* and this *Abgarus* among the *Ecclesiastical Writers* of the *First Age*; and ‖ farther professeth, that upon a diligent enquiry into these Letters he cannot discern any flaw or falshood in them, he cannot find any appearance of Fraud and Imposture; he sees nothing unworthy of our Blessed Lord in the stile or contexture of that Epistle which is attributed to him. Yea, next to the Bible he thinks these are the most remarkable and venerable piece of Antiquity that respects Christianity. As to those *Objections* which are started against the Authority of these Epistles by a * Learned Divine of the *Sorbon*, it must be said that they are unworthy of him, for they are very frivolous and groundless, and he might have used the same Arguments against

* Ep. 263. † Tom. 3. F. 1. Num. 4. ‖ Exercitat. ad Baron. 13. cap. 31. * Orig. Eccles. Tom. 1. † Dr. Cave Histor. Literar. ‖ In his *Apostolici*. * Du Pin Bibl. Patr. pag. 1.

against many parts of the Evangelical History, and the passages that occur there.

But suppose, after all, that these Epistles were not really written by *Christ* and by *Abgarus*, yet (notwithstanding this) they are no mean Testimony for us. If we should only grant that *Eusebius* found them among the Records of *Edeffa*, this is very considerable. Though, I think, there is good Evidence of the Truth of these Writings, yet I am not mightily concern'd whether these Writings were real or feigned; that is, whether *Abgarus* did send such a Letter to *Christ*, and whether our Saviour return'd an Answer to it. This is sufficient; that *Eusebius*, who translated them out of *Syriack* into *Greek*, was well satisfied that there were such Records at that time in *Edeffa*. Whether they were Spurious, or not, is not so material; for, whether they were such or not, they give a Testimony of the Person whom we speak of, they certify us of this Truth that such a one really was at that time when these Records bear date. For suppose the People of *Edeffa* forged them, as being ambitious to retain the Memory of their Prince. and to celebrate it by this particular Memorial inserted into their Records, yet this makes not a little for our purpose; for though we should grant the Letters to be Supposititious, (as some Learned Men have concluded them to be) yet the Registering of such may be true; though they feigned these in a politick Remembrance of one whose Name they intended to transmit to Posterity, yet the Recording of them is thus far an Attestation given to *Christ*, that hereby his Person and Worth were acknowledg'd by these *Edeffens* so long ago. But I pass this by.

I could relate here what was done by *Pagans* in Testimony of their *acknowledging* and *approving* of Christ. Thus the Emperor *Augustus* refused the Title of *Lord*, saith * *Dio*; and it is not improbable that he did it on our Saviour's Account. † Some indeed tell us that it was upon another occasion, *viz.* when at a Play *Dominus aequus & bonus* was pronounced, and thereupon the People, as if the words were said of *Augustus*, with great signs of Joy shewed their Approbation of them, the Emperor labour'd by signs to stifle their Flattery, and the day after put forth an Edict, forbidding any to call him *Lord*. Such a thing as this might happen, and yet the first and truest Motive to his refusing that Title might be with reference to our *Lord Christ*, who was born not long before. The reason to believe it is this, that this Emperor was much changed after Christ's Birth, and after the Fame of him was spread abroad, he became a great favourer of the *Jews* and their Religion, as *Philo* the *Jew* acquaints us in the Account which he gives of his Embassy to *Caius* in behalf of his Country-men of *Alexandria*. He there relateth several particular kindnesses which he shew'd to the *Jewish* Nation; and all grant that *Philo* is a very credible Author in this case. And though ‖ *Suetonius* gives an Instance of his Aversion to the *Jews* and to *Jerusalem* it self, yet it is likely this was before the other, and so it inhanfeth the Emperor's after-Esteem and Favour for that Nation and People. If you thus consider that he was now much altered, it is not hard to believe that his putting out the foresaid Edict was
done

* Hist. Rom. lib. 55. † Paulus Orosius, lib. 6. cap. 20.
‖ In Octavio cap. 93.

done in honour to *Christ* : He would not be called *Lord* after our *Saviour* was come into the World, who was Lord of Lords and King of Kings. And this may appear to be the more probable if that be true which is farther related of *Augustus*, that about the close of his Reign he inquired at *Apollo's* Oracle, who was to administer the Affairs of the Empire after him, and received this Answer,

Παῖς Ἑβραίου καλετὰ με Θεὸς μακάρεσσιν ἀνδράσιν
Τόν δὲ δῶμον περιπαῖν, τε καὶ αὐδὴς αἰδέσθαι
Λοιπὸν, ἀπιδι οἴγων ἐκ βωμῶν ἡμετέρων.

*A Hebrew Babe, a God himself, and King
Of blessed Subjects bids me quit this place,
And trudge again to Hell; wherefore, great Sir,
From these our Altars silently be gone.*

Whereupon the Emperor left off Sacrificing, and returning to *Rome*, built in the Capitol an Altar with this Inscription, *Ara Primogeniti Dei*. But because no very ancient Historian reports this, and * those that do are thought to be sometimes fabulous, therefore I offer it not as if I much relied upon it. Nor do I on that other passage in † *Suidas*, viz. that one *Theodosius* a Jew ascertain'd a *Christian* whom he discours'd with, that *Christ* was chosen one of the Priests of the Temple upon the death of another, and that they writ him down (as the Custom was to Register the Names of those that were elected Priests, and to assign also their Parents Names) *The Son of God and of the Virgin Mary*. The Book wherein this was re-

B b 3

corded

* Nicephor. Eccles. Hist. l. i. c. 17. Cedrenus, Suidas in verbo [*Augustus*] † In verbo [*Iesus*]

corded was kept in the *Temple* till the Destruction of *Jerusalem*, and it was well known to the Priests and Rulers of the People. This is a remarkable Testimony, but because it wants evident Authority, I will not insist on it. That which I have said already may suffice towards the proving what I undertook, that *Christ's Life* is attested even by *Pagan* Witnesses

Thirdly, his *Death*, with some of the most considerable attendants of it, is related by Persons of the same Character. Thus the great *Roman* Historian expressly voucheth this Article of our *Christian* Belief, * that *Christ* suffered under *Pontius Pilate*, and that in the Reign of *Tiberius*. *Lucian*, who was famed for his Taunts and Scoffs at the *Christians*, calls their Great Master and Founder, † *The Man that was fastned to a Gibbet and hung up upon it in Palestine*. And this is confess'd by *Jews* as well as *Pagans*; the particular manner of his Suffering, namely on the Cross, is acknowledg'd by the *Talmudick* Writers very often; and by the *Jews* in Contempt and Scorn our *Saviour* is blasphemously call'd *Talui*, *suspensus*. He that was hang'd. The *Eclipse at Christ's Passion*, mentioned by the Evangelists, and that as an || *Universal One*, is left upon Record also by *Heathens*. *Dionysius*, an *Athenian* by Birth, before he was converted to the Faith, when he was a Student in *Egypt*, was an Eye-witness of this miraculous Eclipse, which he gives

* *Tiberio imperitante per Procuratorem Pontium Pilatum supplicio affectus erat. Tacit. Annal. l. 15. C. 44.* † *Τὸν ἐν τῇ Παλαίστῃ ἀνασκολομθέντα* De morte Peregrini. || *There was darkness ἐφ' ὅλην τὴν γῆν over the whole Earth, Mark 15. 33. over all the Earth, Luke 23. 44. And so ἐπὶ πᾶσαν τὴν γῆν, Mat. 27. 45. should be rendred, and not (as it is) over all the Land, i. e. Judea only.*

gives an Account of in an * Epistle that he wrote, assuring us that it was seen, not only by himself, but by *Apollophanes*, who was at the same time with him at *Heliopolis* in *Egypt*. They were both greatly astonished, concluding some strange thing was happening to the World; but *Dionysius* † is said to have cried out in such Language as this, *Either the God of Nature suffers, or the Frame of the World is like to be dissolved*. This is that *Dionysius* who is call'd the *Areopagite*, Acts 17. 34. For returning home after his Travels, he was chosen into the Senate of *Areopagus*, and thence hath that Name, and was converted to the Christian Faith by St. Paul. || *Origen*, dealing with *Celsus* the Philosopher, proves this Eclipse at Christ's Passion out of *Pblegon Trallianus*, (one of *Trajan's* freed Men) who it seems was a great Chronologer; and * *Eusebius* mentions the same Author, and quotes his words, which are these; *In the Fourth Year of the 202 Olympiad, there happened a great Defection of the Sun, such as was never known before. The Day at the Sixth Hour was so turned into dark Night that the Stars appeared in the Heavens*. And he adds, *There was an Earthquake at the same time in Bithynia, which over-turned several Houses in the City of Nice*. Thus that Writer. What could be more Accurate seeing Christ's Passion was in the last Year of the 202 Olympiad, which was the 18th year of *Tiberius's* Reign? Or, if according to *Scaliger*, this be not very punctual, (for the Eclipse at our Saviour's Death, he saith, was in the beginning of the 203 d. Olympiad) yet it is granted that a Years difference here is of no great moment, especially when the

B b 4

time

* Ad Polycarp. Epist. 7. † Suidas in voce Διονύσιος.
|| Cont. Cels. lib. 2. * Chronicon. A. D. 33.

time is so circumstantiated and fixed by what follows, *for the Hour of the Day* assign'd by *Phlegon*, plainly shews that he relates the same thing which *St. Mark* doth, who expressly affirms the Eclipse to have happened at the *Sixth Hour*, *Mark* 15. 32. Besides the *Earthquake*, the Companion of the Eclipse, is said by this *Phlegon* to have been at the same time, which agrees with *St. Matthew* c. 27. v. 51. all which proves that this *Pagan* Writer refers to the very same Eclipse mention'd by the Evangelists. * *Eusebius* citeth the same Testimony, and also adds the like suffrage of an other *Gentile* Writer, who (though not named by him) is † *Thallus*, as *Grotius* proves from *Julius Africanus*, who citeth this Author for this very purpose, and sets down his words; and the same Testimony you will find mentioned by *Origen*. Moreover, *Tertullian* appeals to the *Roman Archives* about this portentous Eclipse, and tells the *Pagans* that they had this recorded in those Authentick Tables, yea, that at the very moment when it happened it was inserted into those publick Records. *Lucian* the Martyr appeal'd to the same publick Acts of the *Romans*, as † *Eusebius* reports; he bids them consult their own Annals, and lets them know that those would certifie them of the Truth of that Eclipse. Shall I add to all these what *Adrianus Gressonius* in his History of *China* saith, that those People have registred it in their Annals, that at that very time, about the Month of *April*, an extraordinary and irregular Eclipse of the Sun happened, at which strange and unusual thing *Quam-winus*, the Emperor of *China*, was exceedingly trou-

* *Chronic. an. 33. Christi.* † *Apolog. ad gentes cap. 21.*
 || *Eccl. Hist. l. 9. c. 6.*

troubled. Thus this Prodigy which was taken notice of at Christ's Suffering on the Cross is attested by *Pagans*, which is some accession to this Truth related by the Evangelists. And it is the more considerable, because we are certain that That Eclipse was not natural, being in the Opposition of the Moon, *i. e.* when the Moon was Full; for it was the day before the Passover, which fell on the * Fourteenth Day of the first Month, call'd *Nisan*, (which answers to our *March*,) when the Moon was Full, and opposite to the Sun. Now, it is known to be against the Rules of Astrology that the Sun should be eclipsed when the Moon is at the Full; whence we must conclude this Eclipse to have been Miraculous, and altogether against the course of Nature, and that it could be the Hand of God only, to testify Christ's Divinity. Lastly, We cannot but think that this wonderful Eclipse was seen and observed by the Enemies of Christianity, and acknowledg'd by them to be a real Prodigy when we consider that the Evangelists expose this Relation to those professed Enemies of the Christian Religion, who if such a thing had not happened could have presently confuted the Reporters of it. Can it enter into our Thoughts, that these Writers were so foolish as to imagine they could impose upon the Faith of Men in such a matter as this, which was publicly to be seen, and which every one might take notice of? This is an unreasonable and groundless Surmise.

In the next place the *Earthquake* at Christ's Passion (which as you have heard, was attested by *Phlegon*) is now more distinctly to be considered.
That

* Ex. 12. 2, 6.

That Author indeed saith that it was in *Bitbynia*, but it might be in other Countries likewise. He did not intend to relate how far it reach'd, but what he knew, and in what place it was most observ'd, he sets down. And this being join'd with the Relation of the *Eclipse*, is an Argument, (as hath been hinted before) that it refers to the Earthquake at Christ's Passion, which not only shook the Land of *Judea*, but other remote Countries, as the Lesser *Asia*, wherein this *Bitbynia* was. For as the *Eclipse* was Universal, so was the *Earthquake*, it is probable, and the whole Earth felt the shock of it, though to some Places only it proved destructive, as to this in *Asia* particularly. With which concurs that of * *Pliny*, who tells us of an extraordinary Earthquake in *Tiberius's* Reign, which over-turn'd Twelve Cities in *Asia*, to help and relieve which the Emperor remitted their Tribute, say † *Suetonius* and ‖ *Dion*. Concerning that Earthquake at our Saviour's Passion, *Eusebius* quotes the Testimony of *Thallus* mention'd before; and the same is alledged as an Authentick Witness by * *Tertullian* and † *Origen*.

Some Learned Men are pleased to relate here, as appertaining to *Christ's Passion*, the Story they meet with in ‖ *Plutarch*, and quoted out of him by * *Eusebius*, of the Death of *Great Pan* lamented by the *Demons*. This falling out in the Reign of *Tiberius*, and about the time (as some conceive) when our Saviour Suffer'd, is applied by them to Him and his Death, and they think it is to be reckoned among the *Pagan Testimonies*. But I am
not

* Nat. Hist. l. 2. c. 84. † In Tiber. c. 48. ‖ Hist. lib. 57. Apol. cap. 21. † Cont. Cels. l. 2. & Tractat. 36 in Matth. De Defect. Oracul. * De Præp. Evang. l. 5. c. 9.

not so well satisfied as to that, but rather think it may more pertinently be made use of to shew how our Saviour dispossessed the Devils, and silenced the *Pagan Oracles*, which were given by them. Accordingly we find that *Plutarch*, from whom we have this Story, brings it in upon occasion of the *Oracles ceasing*, and he gives this as an Instance of it ; The *Dæmons*, saith he, that assisted at those Oracles are departed, a Proof whereof we have in this *Pan*.

Lastly, Of the rending the Veil of the Temple, mention'd by * Three of the Evangelists, the † *Jewish Historian* expressly testifieth, and he is as good a Witness as we can desire in this Affair.

* Mat. 27. 51. Mark 15. 38. Luke 23. 45.

† Antiqu. l. 2.

C H A P. XII.

After particular Testimonies, now more general ones are produced, as that of Pontius Pilate in his Letters to Tiberius. The respect which this Emperor and others bore to Christ. Josephus's famous Testimony concerning him, as also concerning others mention'd in the New-Testament. Attestations of Pagans concerning St. Paul, St. Peter, and the Truth of some Passages in the Acts. All Christ's Predictions about the Destruction of Jerusalem confirmed by Heathens and Jews. What Pliny and Trajan relate of the Christians. Mahomet bears Witness to Christ.

THUS you have *particular Testimonies* as to those Three great Things, our Saviour's Birth, Life, and Death. Now, in the next place, I have *general Testimonies* to produce. There are some *Pagan* and *Jewish* Witnesses that confirm all these, yea, and more than what hath been hitherto testified, namely Christ's Resurrection. As other Governors and Deputies of Provinces used to send an Account to the Emperors and Senate of the most remarkable Things that happened in their Provinces, so *Pontius Pilate*, Procurator of *Judea*, did the like, and his Relation is the more valuable, because it is the Testimony of a Person who Condemn'd our Saviour to death. His Letter, or Letters rather (there being two of them)
to

to the Emperor *Tiberius* soon after Christ's Death, give an Account of his Life, Miracles, Crucifixion, and rising to life again. And as Publick Acts were wont to be transmitted and reserved in the Imperial Archives, so these were kept there, whence the Christian Fathers had them. *Hegesippus* (an ancient Champion of the Christian Cause) made use of them against the Pagans, as we are informed from * *Eusebius*. † *Justin Martyr* tells the Roman Emperors, that as for the Death and Sufferings of Christ they were to be seen in the Acts of, or under *Pontius Pilate*, and refers them to those as satisfactory and undeniable. *Tertullian* with great boldness alledgeth the same Records as a sufficient Confirmation of the History of Christ in his *Apology*, c. 5. & 21. Whereupon || one of the Learnedst Men of our Age concludes that this ancient Father found this among the Acts of the Roman Senate, where all things of this nature were set down. It is not to be questioned, saith he, that *Pontius Pilate* sent this Account to *Tiberius*; if we consider that this was the constant practise of all the Governors and Deputies of Provinces to transmit the Relation of every remarkable Occurrence to the Emperors by whom they were placed in those Stations for this purpose, viz. to inform them concerning the Affairs of those particular Places. Now, the Crucifying of our Saviour, and his Rising again, were certainly very considerable and remarkable Passages, and therefore 'tis not to be doubted, that *Pilate*, as Procurator of *Judea*, sent the Em-
peror

* Eccl. Hist. l. 2. c. 2. † Ἐκ τῶν ἐπὶ Ποντίῳ Πιλάτῳ
Ἀπομνημόνων Ἀκρίων μαθεῖν δύνασθε, Apol. Adv. Gentes.
|| Dr. Pearson, Episc. Cistr. Præcæct. in Act. Apost.

peror a Relation of them. On which account this Judicious Writer asserts the Authority of these Letters; and there are *other* Arguments which he useth to enforce the Truth of them, which are worth the consulting. Thus it plainly appears from the fore-mention'd Fathers, that there were such Letters from *Pilate* to *Tiberius*, and that there was such an Account of our Saviour extant at that time; otherwise they would not have made their Appeals to them in their *Apologies*, otherwise they would not have call'd upon the Emperors to consult their own Records which testified of Christ and his Actions. Wherefore I look upon * *Du Pin's* Judgment as flat here, who saith, *That though this Relation cannot be absolutely charged with falshood, yet it is to be reckoned as doubtful.* † *Tertullian* adds, (and from him *Eusebius*) that *Tiberius* would have put *Christ* into the number of the Gods, upon *Pilate's* Writing such strange things to him concerning Him; he refer'd the Matter to the Senate, desiring them to rank Him among those that were Worship'd and Deified, but the Senate refused it, because they themselves did not first order and approve of it, for it was an old *Roman* Law, that no God should be set up by the Emperor unless first approved of by the Senate; for this reason only they rejected *Christ* from being admitted among the Gods. However, the Emperor still retain'd the same Reverence and Esteem of *Christ*, as a most Divine Person, and
in

* Bib. Patr. 1. Cent.

† *Tiberius annuntiatum sibi ex Syria, Palestina, quæ veritatem illius Divinitatis revelarat, detulit ad Senatum cum prærogativa suffragii sui. Senatus, quia non ipse probaverat, respuit. Cæsar in sententia mansit, comminatusq; periculum accusatoribus Christianorum, Apol. Ibid.*

in Honour to him favoured the Christians, and by * *Edict* ordered that none should accuse and disturb them meerly for their Religion, and the name of Christians, annexing a severe Penalty on such as dared to transgress this *Edict*. Nay, *Tertullian* and other *Fathers* assure us, that he had so great a Reverence for *Christ*, that he intended to erect a Temple to him. This was from that Information which *Pilate* sent him concerning our Saviour. I might mention the Kindnesses which other Emperors had for *Christ*, as no contemptible Testimony to that purpose which I design this Discourse for. † *Lampridius* reports that *Alexander Severus* Worshipped our Lord, and had his Picture in great Veneration, and that he had thoughts of erecting a Temple to him, and taking him into the number of the Gods. Which *Adrian* likewise, he saith, intended to have done, but was hindred from it by being told that all would turn Christians, and the Temples Consecrated to the other Gods would be forsaken. These are ample Attestations of *Pagans* concerning *Christ*, and (which is greater) they are their Approbations of him.

Next, I produce the Testimony of a *Famous Jew*, whom I have so often made mention of, who forty or fifty Years after some of the Evangelical Writings, gave an account of the *Jews* Affairs, and of *Christ*, and of many things relating to Him. Among other Passages he hath this memorable one; * *At this time*, saith he, *there was one*
Jesus

* Euseb. Eccles. Hist. l. 2. c. 2. Chronic. ad annum 22 Tiberii. † In Alex. Severo. cap. 43. & 51.

* Γίνετο δὲ καὶ τότε καὶ χρόνον Ἰησοῦς τις Κορὸς ἀνὴρ, εἶχε ἀνδρα αὐτὸν λέγειν. καὶ ὅτι παραδόντων ἔργων ποιητὴς, διδασκαλὸς ἀνθρώπων καὶ ἡθὺν τ' ἀληθῆ διδασκάλων· καὶ πολλὰς μὲν καὶ Ἰουδαίων, πολλὰς δὲ καὶ ἀπὸ τῶν Ἑλληνικῶν ἐπηγάγετο. Ὁ Κεῖστος οὖν ὢν, &c. Joseph. Antiqu. Jud. lib. 18. c. 4.

384 *The Truth and Authority*

Jesus, a Wise Man, if I may call him a Man, for he did most wonderful Works, and was a Teacher of those who received the Truth with delight. He brought many to his Persuasion. both of the Jews and Gentiles. This was Christ, who though he was by the Instigation of some of the Chief of our Nation, and by Pilate's Doom hung on the Cross, yet those who loved him at first did not cease to do so, for he came to Life again the third day, and appeared to them, the Divine Prophets having fore-told these and infinite other Wonders of him; and to this day remains that sort of Men, who have from Him the name of Christians. Both Eusebius and St. Jerom alledge this Famous Testimony of Josephus concerning Christ, as an undeniable Confirmation of the Christian Religion. And the latter of these Writers places this Jew among the Ecclesiastical Writers of the Church, because he speaks of our Saviour with this great respect. A * late Writer hath a great many idle foolish Cavils against this so notable a Memorial of Josephus concerning our blessed Lord. He thinks it strange that Justin Martyr, Tertullian, and Clemens Alexandrinus writing against the Jews make no use of this Testimony, especially that the first of these in his Dialogue with Trypho (where his design is to convert that Jew to Christianity) omits it wholly. But to him that considers things aright this will not seem strange; for if he looks into these Fathers, he will find, that their grand enterprize and design were to convince the Jews out of the Old-Testament, which they profess'd they heartily believed and imbraced; and therefore those learned and pious Writers fixed here, and were not solicitous to go any farther. What need was there of

* Tanaquil Faber. Epist. 44.

of flying to human Authors when this divine and inspired Volume furnished them with abundant Arguments and Proofs against *Judaism*? It would have been unnecessary and superfluous to alledge the Testimony of this Person, though never so credible, when they had so many infallible Authors to vouch them and the Religion which they had espoused. Again, this late Critick tells us that this Testimony is against *Josephus's* mind, he being a *Jewish* Priest, a legal Sacrificer, and most tenacious of the *Jewish* Religion. He was of the Sect of the Pharisees, and one of the Princes of the *Mosaick Church*, therefore it is unlikely that he would leave any such thing upon record in his Writings. Those that know *Josephus's* Sect and Life cannot believe, saith he, that these words were his. Yes, they very well may, for he doth not absolutely assert our Saviour to be the true Messias, but only that he was the Person who was called *Christ*, and that excellent Worth, and even Divinity appeared in him; and he farther bears witness that this excellent Person, who was of old prophesied of, was not treated according to his transcendent merits, but was barbarously put to death by his Country-men, and yet that in a miraculous manner he was revived, and thereby gave an undeniable proof of his Innocency and Integrity. All this, though it be a most remarkable Attestation of our Saviour, yet might have been said (as really it was) by a *Jewish Sacrificer*, by a strict *Pharisee*, by a tenacious asserter of the *Mosaick* Religion. The whole Testimony is but the result of an unprejudiced and honest Mind, such as this Historian was Master of. And if it be true what this Criticizer mentions, and attempts to prove out of *Origen*, that *Josephus* had before this

writ against *Christ*, the Testimony thereby becomes the more remarkable, because it is a great argument of the irresistible power of the Truth, and that there was a wonderful change wrought in this Person. And truly this *Objector* himself mentions that which may induce us to believe it; for we read, saith he, in *Josephus's* Book which he writ of his *own Life*, that he having gone through all the *Jewish* Sects, was admitted at last into the discipline of *Banus*, a Disciple of *John the Baptist*. Thus this Author answers himself, and what he had before objected, namely, that this Historian wrote against his own mind, if these words of his were true. It is not likely that he spoke contrary to his Perswasion, if he was entred into the discipline of *John Baptist*, who had been *Christ's* fore-runner, for thereby this Author imbibed a good opinion (to say no more) of the Founder of Christianity. What this Critick farther saith, that if this Testimony were *Josephus's*, he would have said a great deal more than he doth, is very frivolous, and not worth taking notice of. And so is that, that the *Stile* plainly betrays the Cheat, it being *frigid* and *lax*, *putid* and *inert*, (as he saith) whereas it is evident to any competent Judge, that the Language is nothing of this nature, but is like the rest of the Historian's *Stile*. Lastly, we are beholding to him for finding out the Author of the Cheat, who he affirms is *Eusebius*, as if he had lived before or at the same time with *Josephus*, that is, as if one of the Fourth Century was contemporary with him that flourish'd in the First. He peremptorily tells us that * *Eusebius* clapt in this Passage meerly out of design, namely, to gratifie

* Eccl. Hist. l. i. c. ii.

a party of Christians, and to carry on the Cause. And that we may give credit to this, he falls very severely on this worthy Man, and both ignorantly and maliciously finds fault with him. This is the course that our angry Critick takes; but no sober and judicious Person can allow of it, for it may be plainly discern'd that this Writer was resolv'd upon it to run down this Testimony of the *Jewish Historian* by any kind of artifice whatsoever; but when we come to examine the Methods he takes, they are found to be of no force; what he offers for proof is groundless, precarious and inconsistent. After all that he hath said, this *Jewish Testimony*, and the Credit of its *Author*, remain impregnable. What though we have granted that in some things he is faulty (and where is their an Historian that is not?) what though he omits some remarkable Occurrences, and mistakes the order of Time, of which he could not come to a certain knowledge? Notwithstanding this, his Testimony in this matter may be valid, nay, we have all the reason imaginable to believe it is such, for he was capable of attaining to a full knowledge of what he here writeth. There is then no ground to think that he imposed upon his Reader, or spoke against his Persuasion, but on the contrary it is reasonable to look upon him as one that freely uttered his mind, and shew'd himself to be Ingenuous, Faithful, and Impartial. Such was he esteemed to be by those * ancient Writers who had occasion to make use of his Testimony, and such was his Character with all those Persons who have since used the same in Confirmation of

C c 2

the

* Eusebius, Jerom, Isidore Pelusiot. Sozomen. &c.

the History of the Gospel. And truly it is a full and pregnant Ratification of it, an attesting no less than the Life, Death, and Resurrection of our Saviour. This latter especially being attested by a *Jewish Priest*, is considerable. This Person knew nothing of that Cheat which the *Jews* labour'd at first to put upon some, and therewith to stifle the truth of *Christ's* rising from the dead, namely, that * *his Disciples came by night and stole him away*. He tells us plainly and expressly, that *Christ* was restor'd to Life on the Third Day after he was put Death, which is exactly according to the Narrative in the Gospels. I will conclude then with the words which a Pious Father useth, after he had recited *Josephus's* Testimony of *Christ*, † *If our very Enemies saith he, dare not oppose the truth, who will shew himself so obstinate as not to give credit to those things which are as clear as the Sun, yea, much clearer? If Jews and Pagans bear witness to Christ, we Christians are obliged to listen to their Testimony, and to abominate the practise of those who endeavour (and that with no little art and pains) to enervate and destroy it.*

Again, *Josephus* confirms the Truth of the Evangelical History, by relating several other things which are recorded there. Thus ‖ he speaks of the putting *John the Baptist* to death, whom he hugely extols, telling us *that he was an excellent Man, and stirred up the Jews to piety and virtue, holiness and purity, both of Body and Soul; and that Herod caused him to be killed because he feared his Authority would hurt him, and occasion a defection among the*

* Mat. 28. 13.

† Εἰ τοίνυν καὶ οἱ ἐχθροὶ τῇ ἀληθείᾳ ἀνιστάμενοι ἐκ ἐπόλ-
μῶν, τίς ὁ ἀπιστῶν τοῖς ἡλίς φανερωτέροις θεάσμασι;
Idor. Pelus. Epist. l. 4. ‖ Antiqu. Jud. l. 18. c. 7.

the People. He also relates how this *Herod* cast off his own Wife, and took *Herodias*, who was his Brother's Wife. This Author makes honourable mention of * *St. James*, whom he calls the Brother of *Jesus Christ*, and relates his Martyrdom, and declares that the taking away his Life was so flagitious a Sin, that it was in revenge of that that the *Jews* were destroy'd, their Temple and City burnt, and all other Evils beset that Nation. He fully agrees with *St. Luke* in mentioning † *Herod's Speech to the People*, and their *impious Flattery*, and the immediate Judgment of God upon this Wicked Man, by whose command that holy Apostle was put to death. It is true, *Josephus* saith not that he was eaten up of Worms, but this is included in that he saith he was seized with a sudden pain and disease, and died in great torment of his Bowels, which without doubt, were gnaw'd and devour'd by those Worms *St. Luke* specifieth. Because this Writer relates that *Herod the Great*, the Infant-slayer, ‖ was infested and plagued with noisom Vermin in his Body, therefore some say he is guilty of a great mistake here, and speaks that of this *Herod* which *St. Luke* saith of the other, viz. *Herod Agrippa*. But I do not see any reason for this imputation of Guilt, because *Herod the Great* as well as the other *Herod*, might dye of that filthy disease, though it is not mention'd by *St. Matthew* or the other Evangelists. Wherefore we have no reason to think this Historian was mistaken, and disagrees with the holy Writers. As to the main you will find him concurring with them, not only in this, but in other matters recorded by them, and con-

C c 3

sequent-

* Antiqu. l. 20. c. 8. † Antiqu. Jud. l. 19. c. 7. ‖ Antiqu. Jud. lib. 17. c. 8. De bello Jud. l. 1. c. 21.

frequently you will find him attesting the verity of the History of the Gospel, and you will conclude that he is a very substantial Witness for the Christian Religion.

Having produced these Testimonies concerning St. *John* and St. *James*, I might add somewhat relating to St. *Paul*. That Insurrection mention'd in *Acts* 21. 38. where you read that the Tribune of the People said to St. *Paul*, *Art not thou that Egyptian who before these days didst raise a Tumult, and ledest into the Wilderness four thousand Men?* That Insurrection, I say, is the same with that taken notice of by * *Josephus* more than once, which was begun by an *Egyptian*, who pretending to be a Prophet, gathered together great numbers of *Jews*, the attempt and issue of which are recorded by this Historian; and so it is a Confirmation of what St. *Luke* here records with reference to St. *Paul*. I will here add also a *Pagan* Testimony concerning this Apostle, viz. concerning his being caught up to the third Heaven, mention'd by himself in 2 *Cor.* 12. 2. This is refer'd to in one of † *Lucian's Dialogues*, where one *Triphon* professeth himself to be *Paul's* Disciple, and would make *Critias* such a one, and convert him to the Christian Faith. *Paul* is there described thus, || *That Bald-pate, that Hawk-nos'd Galilean, who mounts up through the Skies into the third Heaven, and thence fetcheth those goodly Notions which he preacheth to the World.* He is called a *Galilean*, because that was the common name of a *Christian*, and he is said to be *Bald*, as that holy Man

* *Antiqu.* l. 20. c. 6. De bello Jud. l. 2. c. 12. † In *Philopatr.*

|| Γαλιλαῖος ἀναβαλάντης, ἐπὶ ῥῖνός, ἐς τρίτον οὐρανὸν ἀερεσθῆσας, καὶ τὰ κάλλιστα ἐκμεμαθηκώς.

Man is † reported to have been when he was old. His *Hawk-nose* alludes to his high flight, and mounting up into the Air like a Hawk, when he ascended to Heaven. And this *ascending into the third Heaven*, is a plain Description of him, because none of the Apostles, or other Christians, ever did so but he. And what is added next, that he *learnt there all his fine and goodly Notions*, it may refer to what that Apostle saith in the same place, that * *he heard unspeakable words, which it is not possible for any Man to utter*. I could observe, that in the same *Dialogue* this Author bears testimony to the Faith receiv'd and professed by the Christians, whilst there he scoffingly brings in a *Catechumen* asking this question, *By whom would you have me swear to you?* And then his Instructor answers thus, † *By that God who reigneth on high, who is Great, Immortal, Celestial, by the Son of the Father, by the Spirit proceeding from the Father, One of three, and Three of one*. Thus from this *Pagan Scoffer*, (who could laugh and speak truth together) we are informed that the Doctrin of the Blessed *Trinity* (which the *New-Testament* so expressly declares) was profess'd by the Primitive Christians.

To this I might add the *Inscription on the Athenian Altar*, taken notice of by St. || *Paul*, and which wants not the Testimony of Prophane Writers. This is mentioned by *Pausanias* in his *Atticks*, and hinted at by *Lucian* in his *Philopatris*. *Thucydides* saith there were no less than twelve Altars erected in the Market-place in *Athens* with

C c 4

this

† Nicephor. Hist. * V. 4.

† Ὁ ἄγνωστος Θεὸς, μέγας, ἀμείβων, ἐναντίας, ὃν πατέρες, πνεῦμα ἐκ πατρὸς ἐκπορεύμενον, ἐν ἐκ τεῶν, καὶ εἰς ἐνὸς τεῖα.

|| I found an Altar with this Inscription, To the unknown God, Acts 17. 23.

this Inscription Ἀγνώστου Θεῷ, and * *Philostatus* makes mention of the same. *Laertius* takes notice of the † *nameless Altars* at *Athens*, and particularly of one erected, *To the unknown and strange God.*

To proceed, some have produc'd a *Letter* of *Seneca* (*Nero's Tutor*) to *St. Paul*, with *St. Paul's Answer* to it. This is mentioned by ‖ *Jerom*, who reckons *Seneca* in the *Catalogue of Ecclesiastical Writers*, because of this *Epistle* to the *Apostle*; and ‡ *St. Augustin* also takes notice of it. But I am not so fond as to take in all sorts of *Testimonies*, without any distinction; but I rather look upon those *Epistles* as *Spurious*, the style plainly shewing that one of them at least (that to *Seneca*,) is so. But because this *Seneca* was a grave and serious *Philosopher*, and was against the *Superstitions* of the *Romans*, and was far better than the *Pagans* of that time, hence some thought he was a *Christian*, and was so persuaded to be by *St. Paul*, and then it was easily believed that they conversed together, and had *Correspondence* by *Letters*.

Concerning *St. Peter* likewise I will only leave this, and submit it to the censure of the *Readers*; his encountering that *Arch-Sorcerer*, *Simon of Samaria*, (who is spoken of in *Acts* 8.) and his dismounting him by his *Prayers* from his *Chariot*, though they are not mention'd in the *infallible Records* of the *New-Testament*, yet are registred by *Clemens the Roman*, *Arnobius*, and *Epiphanius*. For it seems, this *Magician* would needs be flying in the *Air*, and by such artifices bring credit to his false *Doctrins*; but *St. Peter*, by the extraordinary assistance of the *Spirit*, and the *Efficacy*
of

* Ἀθήνησι καὶ ἀγνώστου Θεῷ βωμοὶ ἱστῶνται. In vit. Apollon.

† Βωμοὶ ἀγνώστου. In Epimeneide. ‖ De Scriptor. Ecclesiast.

‡ Epist. 14.

of his ardent Addreffes to Heaven, baffled this foaring Magician, and brought him down from his heights, and laid him prostrate and dead on the Ground. Which very thing, I conceive, is attested by *Suetonius*, in whose Writings this *Simon* goes under the fabulous name of *Icarus*, the famous Flyer among the Poets. * *This Person*, saith he, *at his very first attempt fell down near the Emperor's Bed-Chamber, and besprinkled him with his Blood.* The Representation of *Icarus* in that Play which *Nero* exposed to the People might be a mistaking of the true Story of *Simon Magus*, whose downfal happening at *Rome* in that Emperor's Reign in the sight of all the People, might well be remarked in his Life by this Historian. But this is profounded in way of Conjecture only. Thus I have briefly shew'd what some *Heathen Witnesses* testify concerning *St. John*, our Saviour's fore-runner, and concerning those chief Apostles *St. James*, *Paul*, and *Peter*, who are so often spoken of in the *New Testament*. Which is a farther Confirmation of what I have undertaken to make good, viz. that the Truth of the holy Writings of the *New-Testament* is vouched by those who are the greatest Adversaries of them.

I pass to another Historical matter recorded in these Sacred Writings, viz. the *Universal Famine*, fore-told by *Agabus*, *Acts* 11.28. which if you will credit *Pagan* Historians, happen'd in accordingly the fourth Year of *Claudius's* Reign, and was over all the World in the sixth Year. † *Dion Cassius*, who had compiled his History out of the *Fasti* of *Rome*, through the several Years, speaks of this Famine under

* *Icarus primo statim iconatu juxta cubiculum ejus decidit, ipsumq; cruore resperfit*, In *Nerone*. cap. 12. † *Hist. lib. 60.*

394 *The Truth and Authority.*

under that Emperor, and mentions his great care of the City, that the Inhabitants might not be starved. So * *Suetonius* commends him for his Diligence and Providence in furnishing the City with Provision. † *Josephus* also mentions this grievous Famine in *Claudius's* days, with some particular Circumstances and Accidents which agree with what is delivered by *St. Luke* concerning the relief which was sent at that time by the Disciples at *Antioch*, to the Brethren in *Judea*, that being a Place where the Famine exceedingly raged. Thus we find that of *Eusebius* to be true, who speaking of this dreadful Famine recorded in the *Acts*, tells us, that || even those Writers, who were averse from the Christian Religion, have deliver'd the same in their Histories.

The next thing I undertake is to treat of *Christ's Predictions concerning the Overthrow of Jerusalem*, and some things which were to follow upon it, and to shew that they are expressly confirm'd by *Heathens* and *Jews*. In the 24th Chapter of *St. Matthew*, and the 21st of *St. Luke*, (which speak of the Destruction of *Jerusalem*, both City and Temple, and the whole Nation, yea, with some remarkable Consequences of it; though I know these Chapters have been, and may be applied another way, viz. as a Description of the fore-runners of the end of the World, and the day of Judgment, as I shall shew elsewhere, there being a *primary* and *secondary* meaning of this Chapter, as well as of some other places of holy Scripture) there is, I say, first fore-told, That many shall come in *Christ's* name, saying, I am *Christ*,
and

* In *Claudio*. cap. 18. † *Antiqu.* l. 20. c. 2, & 3.

|| Τάτο ὃ καὶ οἱ πόρρω τῆ καθ' ἡμᾶς λόγῳ συνηγορεῖς ὁ ἀνὴρ ἰσραήλ παρέρωσαν. *Eccl. Hist.* l. 2. c. 8.

and shall deceive many, v. 5. And again, v. 11. *Many false Prophets shall rise, and shall deceive many*; i. e. they shall pretend to be Messiaßes and Deliverers of the People, though indeed they are very Impostors. Of the truth of this † *Josephus* will inform you, who relates that there was a vast number of these Pretenders and Mock-Saviours that drew the People after them, particularly he tells us of a certain *Egyptian* in *Felix's* time, and of *Theudas* when *Vadus* was Procurator, and of *Judas* the *Gaulanite*; which two last, some think, are not the *Theudas* and *Judas* spoken of by *Gamaliel*, Acts 5. 36, 37. but others are of Opinion that these are the same with them, only that *Josephus* mistakes a *Gaulanite* for a *Galilean*, and is also mistaken in the time, for he saith *Judas* was in the the Reign of *Archelaus*. If so this Impostor cannot be meant in this 24th of St. *Matthew*. But I will not stand now to dispute whether there were two *Judasses* and two *Theudasses*, or whether St. *Luke's* and *Josephus's* *Judas* and *Theudas* are the same. It is sufficient for my purpose, that these and other *Seducers* and *Disturbers* arose, and stirred up the People to Sedition, and drew many after them in expectation of the *Messias's* coming, and partly pretended that they themselves were He. So it was after the Destruction of *Jerusalem*, there rose up *Jonathas Barchochebas*; who being the most famous of those Impostors is taken notice of by * *Josephus* and others, as a great Ring-leader of the *Jews* in *Adrian's* time. He confidently profess'd himself the *Messias*, applying *Balaam's* Prophecy to himself, Num. 24. 17. *A Star shall rise out of Jacob*: His name *Barchochab*, which

† Antiqu. l. 20. c. 2 & 3, 6, 7. & de bel. Jud. 2. c. 11, 12.

* De bello Jud. lib. 7. c. 31.

396 *The Truth and Authority*

which signifies the Son of a Star, being not a little serviceable to this Imposture. He prevail'd on a great number of People to adhere to him by his inviting Promises, and perswading them he was to be their Deliverer. Yea, he brought over a great part of the Learned'st *Jews* to him, not only in *Judea*, but in *Greece*, and *Egypt*; but he and his Party being vanquished by the Emperor, the *Jews* no longer call'd him *Barchochab*, but changed his name into *Barchozab* the Son of a Lye, a false Prophet, a lying Impostor. Divers others in those days took upon them the name of *Messias*, and said they were to restore the *Jewish* Nation, and to that end led People after them into the *Deserts*, for in such places the pretended Prophets and Leaders drew up their forces as the fittest rendezvouz for them, as *Josephus* saith in several places; which gives an Account of our Saviour's words in this Chapter, *vers. 26. If they shall say unto you, behold he is in the Wilderness, go not forth to them.*

Again, *Wars and rumours of Wars* are fore-told to be the fore-runners and attendants of that fatal time which should befall *Jerusalem*, v. 6. Of this we have plentiful mention in the *Pagan* and *Jewish* History. Those were properly *rumours of War* when *Caius* threatned the *Jews*, and offered to set up his Image in the Temple, of which *Tacitus*, *Josephus*, and *Philo* speak, telling us in what Consternation the *Jews*, both in *Alexandria* and *Judea* were at that time. There were *actual Wars* when those slaughters were committed on the *Jews* in *Caius's* time at *Alexandria* and *Babylon*, of which * *Josephus* makes mention. Likewise, when
upon

* *Antiquitat. Jud. l. 18. c. 11, 12.*

* upon the cruelty of *Cestius Florus* the President of *Judea*, there was a Rebellion of the *Jews* against the *Romans* in the Twelfth Year of *Nero's* Reign, and an open War followed that Rebellion, which was the first occasion of their final Overthrow by the *Roman* Armies, who came soon after, and sat down before their City. Or by *Wars* and *Commotions* (for so St. † *Luke* words it) are to be understood those Civil Wars and Intestine Broils among the *Jews* themselves, of which we read in ‖ *Josephus* and other *Jewish* Records of those Times. There we may be informed concerning the Tumults of the *Seditious* and the *Zealots*; the former were those that endeavoured to cast off the *Roman* Yoke, and in order to that raised Tumults, and foster'd Sedition and Faction, which produced mutual slaughters and bloodshed; the latter were a sort of Men that pretended to be Inspired with an extraordinary *Zeal* for their Religion and Country, but shewed no other Effects of it but Rage, Rapine, and inhumane Slaughters. Besides the fury of these *Zealots*, (these *Jewish* Rapparees and Assassins) and the Domestick Quarrels and Ravages caused by the *Factions*, there were also Foreign Assaults and Invasions from their Enemies abroad. ‡ *Josephus* records how the foresaid *Cestius* first of all approached their City, and drew a Line about it, but the main shock and fatal blow they receiv'd were from *Titus's* Armies which laid siege to them, of which you shall hear farther afterwards. The short of what is now to be said is this, that if any Man consults the *Jewish* and *Heathen* Writings, which relate what
was

* Joseph de bel. Jud. l. 2. c. 13. † Chap. 21. Vers. 9.
‖ De bel. Jud. lib. 5. c. 1, 2. ‡ De bel. Jud. l. 2. c. 23, 24.

398 *The Truth and Authority*

was done about that time in *Judea* by the *Zealots* and the *Faction*s, and by the *Romans*, he must say our Saviour's words concerning those days were true, *Ye shall hear of Wars, and rumours of Wars; for Nation shall rise against Nation, and Kingdom against Kingdom, v. 6, 7* Not to mention that History tells us that the *Roman Empire* was strangely alarm'd with Wars about the latter end of *Nero's* Reign; Kingdoms rose against one another both in the East and West, and Blood and Slaughter began to be very rampant.

In the same Verse he fore-tells *there shall be Famines, and Pestilences, and Earthquakes*; and so it happened. as *Josephus* assures us, for he (as hath been said already on another account) mentions the great Famine in *Claudius's* Reign, (fore-told in the *Acts*)* and another after that in the same Emperors time. But that long Famine, attended with Pestilence, in the time of the Siege of *Jerusalem*, exceeded all the rest, the dread and horror of which were such, saith † *Josephus*, as were never known to *Greeks* or *Barbarians*. Among other dreadful passages, he relateth how a Noble Woman was forced by extremity of Hunger to eat her own Child that suckt her Breast. And hereby the words which our Saviour afterward speaks in this Chapter were verified, *Wo to them that are with Child, and to them that give suck in those days, and those in Luke 23. 29. The days are coming in which they shall say, blessed are the Barren, and the Wombs that never bare, and the Paps which never gave suck.* As to the *Earthquakes* which happen'd, they have been recorded by some of the *Gentile Writers*, and particularly that in *Claudius's* Reign, as ‡ *Eusebius* lets us know.
Those

* *Antiqu. l. 20. c. 5.* † *De bel. Jud. l. 7. c. 7, & 8.*
‡ *Verf. 19.* † *Chronicon.*

Those horrible Earthquakes which were felt, and those Thunders (as I may so say) which were heard under Ground by the Inhabitants of *Campania* after the Siege of *Jerusalem*, are accurately described by * *Dion Cassius*, who also informs us that the Mount *Vesuvius* in that Province began first to burn about that time, to the great Horror of the neighboring People. It follows v. 9. *Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all Nations for my name sake.* There is abundant testimony given to this by *Tacitus*, *Suetonius*, *Pliny*, and other Prophane Writers. The † former of these relates what exquisite Punishments, what severe Torments were inflicted on the Christians by *Nero* for their burning of *Rome*, though indeed he set it on fire himself. And the other ensuing Persecutions in his Reign, which the Christians underwent, are sufficiently testified by the Enemies of Christianity.

Let us now approach towards *Jerusalem's* last fatal Siege, the immediate fore-runner of its Overthrow. *When ye shall see Jerusalem compassed with Armies, then know that the Desolation thereof is nigh*, Luke. 21. 20. And more particularly and distinctly this close besieging of *Jerusalem* is express'd in Luk. 19. 43. *The days shall come upon thee, that thine Enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side.* Which || *Dion Cassius* amply and particularly attesteth, saying, That *Titus Vespasian* cast a Trench round the City, and so closely kept them in with his Army that none could escape, no not through those Vaults under the City Walls, which were made

* Hist. lib. 66.
man. lib. 66.

† Annal. l. 15. c. 44

|| Hist. Ro-

400 *The Truth and Authority*

made for conveying Water into the City ; for even those were stopt up by *Titus*. And from the * *Jewish* Historian (who was personally present at the Siege, and knew very well all the Occurrences of it) we learn that the *Romans* made three Trenches about *Jerusalem*, and built a Wall or Rampire round about it in three days, so that none could pass in or out. The Army which shut them so close up is call'd the *Abomination of Desolation standing in the holy Place*, v. 15. It is true, *Chrysostom* understands this of *Titus's* Statue set up in the Temple ; but *Josephus* (who is very full in Relations of this matter) saith nothing of it. Others understand it of the mad and abominable pranks of the *Zealots*, who seiz'd the Temple, and acted strange and unaccountable things. But it is most probable that this Place is meant of the *Pagan* Idolatrous *Roman* Army, which stood in the holy Place, i. e. environed *Jerusalem*, call'd the holy City, and at last made their way into it. That this is the true meaning, appears from comparing this Evangelist with another. What *St. Matthew* here saith, *When you see the abomination of Desolation standing in the holy Place*, is explain'd by *St. Luke* thus, † *When you see Jerusalem compass'd with Armies*, i. e. the abominably Desolating Armies, the Armies consisting of *Ethnick* Idolaters, who were an *Abomination* to the *Jews*, and who not only threatned but brought *Desolation* and Destruction on the City and Temple, the *Roman* Armies, whose Banners or Ensigns were in the shape of *Eagles*, ‡ rapacious devouring Creatures. In allusion perhaps

* De bel. Jud. l. 6, & 7.

† Chap. 21. Vers. 20.

‡ Job 39 29, 30.

haps to which our Saviour uttered those words, *Wheresoever the Carcase is, there will the Eagles be gathered together, v. 24.* that is, wheresoever the Jews, destin'd to slaughter and death, were to be found, wherever these walking Corpes, (these Carcases) were to be seen, thither the Roman Armies, as God's Executioners should fly, and like preying Eagles fall upon them, and devour them. Most remarkable is that which Christ farther saith in *Luke 19. 44.* *They shall lay thee even with the Ground, and shall not leave in thee one stone upon another.* Which

* *Josephus* will acquaint you was fulfilled by *Titus's* demolishing the whole Temple, and Walls (excepting a small part of these latter, which he ordered should remain: And particularly he commanded three Towers, besides part of the Wall, to be left standing, that Posterity might see by those Relicks what a stately and strong Place the Roman Army had taken, and partly also that these might be a Garison for his Soldiers) and by laying level the whole compass of the City, as well as the Temple, that those who came thither should scarcely believe it was ever inhabited. To accomplish this more effectually he made his Soldiers pluck up the very Foundations of the City and Temple, that is, the uppermost parts of the Foundation which they could conveniently come at, and then tear up the Ground with a Plough: (for as it was a Custom among the Romans to make use of the Plough when they laid the Foundations of a City, so they dug up the Ground in the like manner when they destroy'd it.) The Jews themselves Record this; we find both in the *Talmudick Chronicles*, and in *R. Maimonides* (as Dr. † *Lightfoot* assures us) that *Jerusalem* was ploughed up after the Destruction of it. At

D d

which

* De bel. Jud. l. 7. c. 18. † Hor. Heb. in Marth.

which time there was a literal accomplishment of that Prophecy of *Micah*, c. 3. v. 12. *Sion shall be ploughed as a Field*. Afterwards, in *Adrian's* Reign, the *Jews* rebelling under the Conduct of *Barchochab*, as hath been said, the Emperor caused all the remaining footsteps of the City and Temple to be defaced and demolish'd, and commanded the three Towers, which by *Titus's* Order were left standing, to be pull'd down, and then strewed the City with Salt. Nay, the very name of the City was extinguished, for *Adrian*, after this total Desolation, causing the City to be built anew, (but much more contracted than before) call'd it by his own name, *Ælia*; and here he set up the *Heathen* Worship, and in defiance and abhorrence of *Judaism*, erected the Image of a Sow over one of the greatest Gates of the City. And after this, when *Julian* out of that hatred and malice which he bore to the Christians and their Religion, set the *Jews* on work to rebuild the Temple at *Jerusalem*, * lo a terrible Earthquake spoilt all, and those Stones of the Foundation which lay unmoved before were now thrown out of their places. Then were those words of Christ in the beginning of this Chapter exactly fulfill'd, *There shall not be left here one Stone upon another that shall not be thrown down*, v. 2. Last'y, I will add this, that this direful and tragical end of the holy City was usher'd in with several strange Spectacles and Signs, according to our Saviour's Prediction, not only in this Chapter (v. 29.) but in *Mark* 13. 24. *Luke* 21. 25. And even these are particularly mentioned and described by *Jewish* and

Pagan

* Socrat. Eccles. Hist. lib. 3.

Pagan Authors. *Jerusalem* was compassed with Armies in the Sky as well as with those below. Of these strange Sights the chief *Roman Historian* speaketh, saying, * *There were Armies seen in the Air encountering one another, that their Weapons were exceeding bright and glistering, and that the Temple seem'd to be all of a Light by the continual flashings of the Clouds.* And he proceeds to enumerate other prodigious Accidents which were the pre-fages of *Jerusalems* Destruction. Thus the Twenty-fourth of *St. Matthew*, and the other parallel Chapter in *St. Luke*, which treat of the fore-runners of *Jerusalems* Destruction, and the Destruction it self may be particularly made good out of mere *Heathen* Writers, who knew nothing of *Christ's* Predictions concerning it. But not only of these, but of all the other strange Apparitions, Voices, and portentous Events † *Josephus* gives us a particular Account in an intire Chapter on this Subject. There you will find that the Prognosticks of *Jerusalems* Destruction, the Signs and Tokens in Heaven or Earth, which the *Evangelists* speak of, are faithfully Recorded by that Jewish Historian.

I have yet another Evidence to exhibit, and that is concerning *Christ's* Followers and Servants in the Age next after him; whence it will appear from the Relation given by a professed *Heathen* what the *Christians* were. And by a fair and rational Deduction, we may gather what manner of Persons they were at the very first, and consequently that the Evangelical History represents them aright. || *Pliny* the younger, Wri-

D d 2

ting

* *Visæ per Cœlum concurrere acies, rutilantia arma. & subito nubium igne collucere Templum, &c. Tacit. Hist. l. 5.*

† *De bello Jud. l. 7. c. 12. || Lib. 10. Epist. 97.*

ting to *Trajan*, gives an account of the Religion and Practise of these Persons; for he being Proconsul of *Bitbynia* in that Emperors time, and appointed by him to inspect the carriage of the Christians, he was careful to inform himself of that matter, thereby to gratifie his Master who had employ'd him. Accordingly he tells how strangely that Religion increased and gathered strength every day in that Province, and that not only great Cities, but Towns and Villages were filled with the Professors of it, and in proportion to this, that the *Pagan* Worship daily decreased. He testifies how resolute and constant they were in their Profession, for he saith he had some Persons before him under Examination, who were accused of being Followers of *Christ*, but he presently found them to be no *Christians*, because they were so ready upon his Suggestion to adore the Emperors Image, and even to curse *Christ* himself. Which was a sufficient Evidence to him, he saith, that they were not * *Christians indeed*; for he had been informed, (he tells the Emperor) that Persons of that Character could not possibly be forced to any thing of that nature, but that they were immoveable and unshaken in their Religion. Lastly, he gives some account from their own Mouths and Confessions of their way of Religion, and how devoutly they served God, and that they worship'd *Christ* as such. Then there is also *Trajan's Rescript* to *Pliny* concerning the Christians, wherein he expresses it to be his pleasure, that these Persons should no longer be under the Inquisition, *i. e.* they shall not be sought for

* *Revera Christiani.*

for to be punished, notwithstanding their steadfastness and *Pervicaciousness* (as *Pliny* had represented it) in their Religion; for he was satisfied of their good moral Qualities, and that they were neither perjur'd Persons, nor Sacrilegious, nor Adulterers, nor Homicides, nor Malefactors of any sort. This Character and Account which were given at the beginning of the Second Century by the Emperor himself, and by *Pliny*, who had certain knowledge of the *Christians*, may create a Perswasion in us that they were at first the same holy and Innocent Persons, and that their Religion wonderfully increased and flourish'd, and that all the Severities which were used towards them, were not able either to sifle them or their Religion, and consequently may assure us that the History of the *New-Testament* rightly and truly describes them, and gives a faithful Account of Christianity, and the Author of it. After this ample Testimony, it would be needless to insist on what * *Arrianus* and † *Galen*, and several other credible Writers have deliver'd concerning the manifold Sufferings of the first Christians; and that invincible Patience, Resolution and Constancy, wherewith they underwent them.

After all that hath been said, I will conclude with the Testimony of that Arch-Infidel *Mahomet*, who hath these express words in the *Alcoran*, || *The Spirit of God hath given Testimony to Christ the Son of Mary; a Divine Soul was put into him. He is the Messenger of the Spirit, and the Word of God. His Doctrin is perfect, &c.* And

D d 3

again,

* In *Epicetet*. l. 4. c. 7. † De different. puls. lib. 3.
|| *Azoar*. 1.

again, ‡ the Gospel is called the Light and Confirmation of the *Testament*, and the right way to fear God. And moreover, † he brings in God speaking and declaring thus, that he had sent *Christ*, the Son of *Mary*, and that he had given the Gospel to no other end but that they might obtain by it the love and grace of God. And in other places the *Miracles* of our Saviour are owned and confess'd to be true. Thus even this Great Impostor, and Enemy to Christianity, bears Witness to the Blessed *Jesus* ; Thus the *Alcoran* acknowledgeth the *Gospel* to be Divine and True.

‡ Azoar. 12. † Azoar. 67.

CHAP.

CH A P. XIII.

The Testimonies before-mention'd briefly summed up. An Objection, viz. That some remarkable Passages relating to the History of Christ in the New-Testament, are not so much as mention'd by either Jewish or Gentile Historians, fully answered by considering that, 1. A great part of our Saviour's Life was spent in privacy. 2. No Historians, either Jews or Heathens, take notice of all Occurrences. 3. They wilfully conceal or mis-represent some things out of Design: This shew'd in several Particulars. 4. Pagan Historians, out of mere Contempt, omit many things which the Gospel Records. 5. Yea, sometimes out of mere Hatred and Spight. 6. Some Pieces of Pagan History are lost. 7. Some of these that are extant are defective.

THese are the Testimonies of professed Adversaries to *Christianity*, whereby the History of *Christ* and his Followers is abundantly confirmed. Even those who are averse to the Gospel attest, and sometimes approve of the chief things related in those holy Writings. Among the *Jews* we have *Philo*, an excellent Platonist of *Alexandria*, who flourish'd soon after *Christ*, and lived in the times of the Apostles. We have *Josephus* a Jewish Historian, some say

a Priest, who writ about forty Years after, and had great opportunities of acquainting himself with the Christian as well as the Jewish Affairs. We have the *Talmudick Doctors and Writers*, some of which lived near those Times, and give their suffrage most freely to the matters of Fact recorded in the Gospel. Among *Pagans* we have their Emperors, *Augustus, Tiberius, Caius Caligula, Trajan, Adrian, Alexander Severus*; we have their Deputies and Officers, *Lentulus, Pilate, Pliny*; we have their noted Historians, Philosophers and Learned Writers, as the aforesaid *Pliny*, the Proconsul in *Asia*, in his Epistles; his Uncle of the same name, (who flourish'd in *Vespasian's* time) in his natural History; *Cornelius Tacitus*, a famous *Roman* Orator and Historian, in his Books of *History* and *Annals*: *Plutarch*, a Priest of *Apollo Pythius*, loved by *Trajan*, and made Consul by him, in several of his Treatises; *Lucian* in his Dialogues, (all which four flourish'd in the Emperor *Trajan's* time,): *Suetonius* in his *Cæsars*: *Dion Cassius* in his *Roman History*, the former of which lived in *Adrian's* time, whose Secretary he was, the latter in *Alexander Severus's*, towards the middle of the Third Century. We have, besides all these, those four sworn Enemies of Christianity, *Julian, Celsus, Porphyrius, Hierocles*, whose Writings attest the Truth of many things which the *New-Testament* speaks of. We have *Macrobius* (if we may reckon him an Heathen Author) in his *Saturnalia*, and *Lampridius* in his *Lives of the Emperors*. We have their *Women* also, the *Sibylls*, whose Testimony concerning Christ is not contemptible. Lastly, as we have the joint assent of *Jews* and *Gentiles*, so of *Mahomet* himself, in the *Azoara's* of his Law; which

which give suffrage to the Evangelical Writings. Thus we have all the Witnesses that can be desired and expected; and we have all the Evidence and Proof that can be had.

These things need not to have been insisted on, or so much as mention'd, if some Ill-mind-ed Men, who pretend to knowledge in History, had not question'd several Relations in the *New-Testament*, because they say they are not to be found in the History either of *Pagans* or *Jews*. To obviate the Cavils of these Men, I design'dly undertook to shew you the Concurrence of Scripture and Heathen Authors, to discover the Harmony between the History of the Gospel, and the Accounts which are given us in Jewish Story. In these you may meet with the most considerable Passages which you read in the Books of the *New-Testament*, viz. The Tax in *Augustus's* time, the appearing of the Star, *Herod's* putting to death the young Children at *Bethlehem*, the Account of our Saviour's Person, Life, Actions, &c. all which have been particularly insisted upon. I have shew'd you that all these memorable things are related by the Enemies of Christianity, as well as by the Evangelists and Apostles themselves, who had so great love of it.

But here it may be *Objected* thus, granting that these remarkable Passages related in the *New-Testament*, are mentioned in Pagan and Jewish Historians, yet others as remarkable are not. Now, if there were such things, and if they were publickly known, What was the reason they were not recorded by those who made it their business to transmit such Occurrences to Posterity? Why do not the *Pagan* Historians of that Age mention Christ's and the Apostles Miracles, and
all

all the great and notable things mention'd in the *New-Testament* ? This very thing disparageth the Evangelical Records, and causeth us to suspect that they are fabulous ; for if they were not, other Historians, yea, all the Historians of those Times would make mention of them, as well as the Evangelists do. I will stifle this cavelling *Objection*, by offering these following things to your Consideration, which will fully satisfie you, that there is no ground at all for this which they alledge.

1. This is to be considered, that from the time soon after Christ's Nativity, till the Eighth Year of his Age, there could be no History expected concerning him, for he was all that time in *Egypt* ; therefore you have not one word of him, for all that space of time, in the four Evangelists. And if these say nothing of him, there is no reason to expect that other Historians should. When he returned into *Judea*, he lived retired from that time till he was Thirty Years old ; only it is said that he went to *Jerusalem* with his Parents, and disputed in the Temple with the Doctors ; and then presently he came home to *Nazareth*, and there lived obscurely. Here was no matter for History thus far. And afterwards he was but three Years and a half employed in Action, so that 'tis no wonder the Pagan and Jewish Writers could afford to say but little of our Saviour and his Doings, there being so great a part of his Life spent in privacy.

2. You must remember this, that there are many considerable Things and Persons, (besides those we have been speaking of) which some chief Historians among the *Jews* and *Heathens* take no notice of ; therefore you are not to marvel that some of those things before mentioned are
not

not spoken of by them. That Obscurity of the Sun at *Julius Cæsar's* death, which lasted a whole Year, is not recorded by any but *Ovid*, *Virgil*, and *Pliny*; yet ten Historians or more in the after Age wrote *Cæsar's* Life, and gave an Account of his fatal End, and of several things that followed. The like Prodigy *Cedienus* reports to have happened in *Justinian's* time; but there were almost twenty considerable Writers from *Justinian's* time till *Cedienus* that mention no such thing. Or, if these Examples be not Authentick (as truly I cannot say much for them) I will produce those that are so in all Mens Judgments. You may observe, that those Writers who have undertaken to compile all the laudable things and Manners of divers Nations, and have even prais'd the *Brachmans* and *Gymnosophists*, and ransack'd the most remote parts of the World, for things excellent and observeable, yet have said nothing of the *Essenes*, who far out-did all of them, and were in the face of the World, most eminent and conspicuous. Neither *Strabo*, nor *Tacitus*, nor *Justin*, nor *Aristæas*, who have particularly spoken of the *Jews*, say any thing of these. Nay, *Josephus* a *Jew*, and who, in his two Books against *Apion* hath heaped up all that is Great and Noble of that Nation, hath nothing there (though, as you shall hear anon, he hath something in his other Writings) of this famous Sect of Philosophers among them; shall we therefore be quarrellsome, and deny there were *Essenes* before or in *Christ's* time? Again, I could observe to you that the *Romans* are not so much as mentioned either by *Herodotus* or *Thucydides*, or any other *Greek* Writers of that time, though they were in the same quarter

412 *The Truth and Authority*

quarter of the World, and growing great and formidable. It is somewhat strange, but is very true, and is taken notice of by *Josephus* against *Apion*, though this Author (as you have heard) was himself defective in the like case. *Suetonius* writ the Lives of the first twelve *Roman* Emperors; yet if you compare his Relations with the things set down in others, you will find, that he hath pass'd by many considerable things, he hath omitted sundry matters which were very obvious. Let us apply this to our present purpose: What if none of the Heathen Historians, who have related the *Roman* Acts, had spoken of that famous *Census* or *Tax* in *Augustus's* time? What though the *Eclipse at Christ's Passion* had not been taken notice of by Historians? (though both this and the other are recorded) yet it would not have followed thence that there were no such things; for you see 'tis not unusual with Historians to pass by some Persons and Things which are very remarkable, and worth recording. If then, some matters spoken of by the Evangelists be not mentioned in other Histories, we cannot with any Reason thence conclude that the Evangelists recorded that which is false. No such thing can be inferr'd, for even among *Pagan* Writers there are many peculiar historical Passages mentioned by some of them, which none else speak of. *Tacitus* and *Valerius Maximus*, and others, have Narrations which are not to be found in any others, and yet they are not suspected of falshood. Why then may we not credit those things which the *New Testament* Records, although no *Gentile* Historians say a word of them? Nay, we have observed this before of the Evangelical Historians themselves,

that

that they do not all Record the same things. Though all of them mention some Passages, yet there are others which are spoken of only by one or two of the Evangelists; and there are some Things or Persons which none of them make mention of, and yet they are as remarkable as some of those which they have committed to Writing. Thus the Gospels speak of the *Pharisees* and *Sadducees*, yea, of the *Galileans* and *Herodians*, and yet say not a word of the *Essenes*, who were a considerable Sect, as was noted before. We are not to be troubled then that some things occur in the *New Testament*, which are not to be met with in very approved Authors. No History, Sacred or Prophane, relates every thing. The Evangelists themselves pretend not to this, you must not expect all Christ's doings in their Writings, for one of them, who wrote last of all, closeth his Gospel thus, * *There are many other things which Jesus did, the which if they should be written every one, I suppose that even the World it self could not contain the Books that should be written.*

3. We are to know this, that both Jewish and Pagan Historians concealed or misrepresented some things which relate to Christianity, and that willfully and out of design. I begin with the first sort of Historians, and offer this Instance; we read in *Philo* and *Josephus* the Character of the *Essenes*, (whom I mention'd before) viz. that they were the most Devout Men of all the Jewish Nation, that they were a retired People, and given to Husbandry, that they were famed for their mutual Love to one another, and that (as an effect of this) they had

* John 21. 25.

414 *The Truth and Authority*

had all things in common, like those Primitive Christians spoken of in the *Acts*, or like the *Colidei* or *Culdees* among the *Scots* in the first Ages ; that though they were the devoutest Worshipers among the *Jews*, yet they * offered no Sacrifices, but composed their minds wholly to a severe Sanctity, that they were celebrated for their great Austerity of Life, for their Temperance, Chastity, and Self-denial ; that † their bare Word was of more force with them than an Oath, and that they avoided all Swearing, counting it far worse than Perjury ; that they ‖ were generous Despisers of all those things which affright and trouble others, and that they vanquish'd all Torments and Persecutions with Fortitude and Steadiness of mind. And as for Death, if it was to be undergone with honour and repute, they judged it to be better than Immortality. This is the true, but admirable Character of that People, and both these Authors tell us that they were *Jews*. It is true, there were such People as *Jewish Essenes*, and *Josephus* reckons them as one of the three Sects of Philosophers among the *Jews*. But it is probable that this excellent Character, or all of it at least, belongs not to These, but to the *Christians* of *Alexandria* at that time. *Philo* then in his Treatise

* Οὐ ζῶα κατεδύοντες, ἀλλ' ἱεροπρεπεῖς τὰς ἑαυτῶν διανοίας καλῶς ἀσκηάζειν ἀξιοῦντες. *Philo. lib. quod omnis probus liber.*

† Πᾶν μὲρ τὸ ῥηθὲν ὑπὸ αὐτῶν ἰσχυρότερον ὄρει· τὸ δ' ὁμνῶν ἐν αὐταῖς ἐφ' ἡσυχίᾳ, χεῖρον π' ὅτι οὐκ ἔστιν ὑπολαμβάνοντες. *Joseph. de bel. Jud. l. 2. c. 7.*

‖ Καταφρονεῖται τῶν δεινῶν, καὶ τὰς ἀλγυδιὰς νικῶντες τοῖς φρονήμασι τὸ δ' θάνατον, εἰ μετ' εὐκλείας παροῖσι, νομίζοντες ἀθανάσιος εἶναι. *Ibid.*

tise of a *Comtemplative Life*, where he pretends to describe the *Essenes*, writeth in praise of these *Jewish Christians*, who were under the Tuition and Conduct of St. *Mark*, Bishop of *Alexandria*; for this Evangelist Preaching the Gospel in *Egypt* settled a Church here. This was the Opinion of that Learned Father * St. *Jerom*; That Church, saith he, did at that time Judaize, and therefore *Philo* the *Jew* thought it to be for the praise of his Nation to describe their excellent Order, Life and Institution. For this Reason this Author is numbred by that Father among the *Ecclesiastical Writers*, namely because he hath left an Encomium of these *Christians*, who lived thus religiously under St. *Mark* the Evangelist. † *Eusebius* is of the same Judgment, and saith what *Philo* writes of the *Essenes* is to be understood of those Primitive Christians who were disciplin'd under St. *Mark*. *Epiphanius* and *Chrysostom* were of this Perswasion, and so were some others of the Fathers. *Baronius* holds they were old Christian Monks, and a great number of *Protestant Writers* agree in this, that they were devout Christians bred up as Disciples under that holy Man. This is the more credible, because it is said of them that they used no Sacrifices; this plainly shews they were no *Jews* as to their Religion, although *Philo* and *Josephus* were willing to represent them as such, in honour of their Nation, they being so much admired for the Piety and Integrity of their Conversations. And the rest of the Character is a plain Description of the *Primitive Christians*, as they are represented in the History of the Gospel,

* Catalog. Script. Ecclesiast. † Eccles. Hist. l. 2. c. 16.

416 *The Truth and Authority*

spel, *i. e.* as having for a time all things Common, as being Exemplary for their brotherly Love, as Persons of singular Moderation and Self-denial, as those who were bid not to Swear at all, as those who underwent the severest Persecutions with an undaunted Courage and Fortitude, and *resisted even unto Blood, and loved not their Lives unto the Death.* Now the Jewish Writers for Politick Ends, would not give this Account of them as *Christians*, but as *Jews*, that the Credit of it might not redound to Christianity, but to their Own Religion and way of Worship.

Then, for *Pagan* Historians, they also out of Design omit some things, and insert others that are very false. Thus, as * *Budæus* hath well observ'd, *Pliny* the Natural Historian, could not be ignorant of the *Eclipse at Christ's Passion*, it being recorded in the *Roman Archives*, and he being a diligent Searcher in those Acts; but he would not insert that into his Writings which he knew Princes were desirous should be conceal'd; for the Doctrin and Religion of *Jesus* were to be as little plausible as could be among proud and voluptuous Men, whom the Christian Religion so much abhors and condemns. To have mention'd that Prodigy, might exalt that Religion too much, and the *Eclipse* might make it shine the brighter, and be more admired and reverenc'd by the World. For this Reason it is probable the Heathen Writers neglected to record this so prodigious an Accident, it making for a new Religion contrary to their own. I will give you another notable Instance, which is this, when *M. Aurelius Antoninus's Army*

was

* De asse lib. 4.

was in great streights, and wanted Water, they were suddenly and unexpectedly supplied with Rain, but at the same time their Enemies against whom they fought were over-whelm'd with Hail and Thunder. * *Dion*, † *Julius Capitolinus*, ‡ *Claudian*, § *Lampridius* report this thing, but say it was from the Emperor's own Prayers to *Jupiter*, and from the Inchantments of the *Jewish Magicians*. But the plain truth is, that the *Christian Soldiers* by their Prayers procured this extraordinary and unexpected Rain for the relief of their Thirst, and brought down Thunder and Storms upon their Enemies. The relating of this would have been too great an Honour to the *Christians*, and to their Religion, and the Master of it; wherefore the *Pagan Historians* out of Policy would not ascribe this Wonder to the Prayers of the *Christians*, but to those of the Emperor, and tell us the very words he used. But they have not wholly concealed the Truth, for (as you have heard) they impute this wonderful Accident partly to the Inchantments of the *Jewish Magicians*. We know how common a thing it is with the *Pagan Writers* to mistake *Jews* for *Christians*, and so the *Jewish Magicians* here are no other than the *Christians* in that Army, who because they brought to pass such a wonderful and astonishing Thing, are said to be Inchanters and Magicians. These religious pious *Christians* were employ'd in the Expedition against the *Germans* and *Sarmatians*, and when the Army was ready to perish with Thirst, obtained and fetch'd down by their

E e esse

* Hist. † In Marco Aurelio. ‡ In Marco

418 *The Truth and Authority*

effectual Prayers great showers of Rain for themselves, and destructive Thunder and Lightning on their Enemies Camp, and thereby procured a Victory over them, whence the Emperor got the Names of *Germanicus* and *Sarmaticus*. This is alledged and made use of in the Cause of Christianity by *Avollinaris*, in his Apology to the Emperor, as * *Eusebius* testifies. And this is mentioned by *Tertullian*, as a thing every where known in his Apology to the Senate; and he tells them, there that the Emperor's own Letter to them, not long before sent to them out of *Germany*, acknowledged the same, viz. that God wrought a Miracle for the sake of the Christians who were in his Army, and he owed the Victory wholly to their pious Addresses to Heaven. This Father would never have said this to the *Romans*, if there had been any possibility of confuting it; yea, if it had not been a thing certainly known by them. This Story of the *Thundering Legion* you have also at large in † *Eusebius*, who assures us that this Name was given them for this very reason, because by their ardent Prayers they procured *Thunder* to fright and disperse their Enemies, and *Rain* to refresh themselves. And if what some have endeavour'd to prove were true, viz. that this was the name of a *Legion* in *Augustus's* time, and was named so from the *Tunderbolt* which it carried in the Shield, yet I do not see any reason to disbelieve this ancient Author; for why may not a Name be given on different accounts? Why may it not be call'd the *Thundering Legion*, for this

* *Eccles. Hist.* l. 4. c. 26. † *Eccles. Hist.* l. 3. c. 5.
& in *Chronico*.

this reason which he mentions as well as for that which others Assign? I don't perceive that these are inconsistent. *Eusebius* goes on, and adds that the Emperor hereupon recall'd his Edicts against the Christians, and by a new Decree appointed a severe Punishment to be inflicted on the Accusers of them. The *Gentile* Historians say nothing of this, and will not let us know that that miraculous Event was by means of the Christians. A Victory gain'd by the Prayers of Christians would sound ill. This would have been too signal a Testimony of the Truth and Prevalency of Christianity, therefore it is suppressed. For the same reason you may reckon Christ's Miracles are omitted in *Pagan* Historians, if you suppose they came to their Ears. It is their cunning to write nothing of these, for hereby they would at the same time commend Christianity, and disparage their own Way. Besides, some of them were afraid to own the miraculous Acts of Christ and his Followers, for they saw that this sort of Men were persecuted and put to death; so that they dared not relate the Wonders they did, lest they should be suspected to favour Christianity, and by that means become liable to Capital Punishment. Or, if they fear'd not this, yet they were afraid to displease the great ones, as I said before. If they knew any thing would be ungrateful and unacceptable to their Masters they pass'd it by. Thus when it was given out by the *Sibylline Oracle* in the Year before our Saviour was born, that *Nature did then bring forth a King to the World*, the Roman Senate thereupon ordered that no Child born that Year

should be brought up, as appears in * *Suetonius*. Which was sufficient to give check to the *Roman* Historians, and so 'tis not to be wondered (as the † Learned *Vossius* observes) that the killing of the Children of *Bethlehem* by *Herod's* command is not mention'd by any but the *Evangelists*, he might have said, unless by *Macrobius*; that act of his being somewhat a-kin to the Edict of the *Roman* Senate.

4. I adjoin this, that the *Christian Religion*, and the Professors of it, were generally look'd upon by *Prophane Writers* as very contemptible, so that some of these scorn'd to record those things which had any relation to them. Hence it is that *Christ's Miracles*, and other things appertaining to *Christianity*, are not so much as mention'd. They would not vouchsafe to record such mean sorry things, and which indeed some of them took for *Fables* and mere *Falsities*. On this account likewise it cannot be expected that the *Roman History* should at any time particularize the *Christian Affairs*, unless when *War* and *Tumults* suppos'd by them to be caused by the *Christians* invited those *Writers* to it. Then the *Roman Glory* is concern'd to let the *Conquest* be told, and to have an *Account* given of the *Particulars*. But other *Things* relating to *Christianity* are deemed low and mean, and are pass'd over in silence, as not of any *Concern* and *Moment*. The *Pagan* *Historians* do purposely omit the *Acts* of the *Christians* because they think them not worth the reciting.

5. To

* In *Octavio* c.p. 49.

† De *Orac. Sibyll.*

5. To speak more plainly, Prejudice, Hatred and Malice, may be assign'd also as the Causes why some of the most remarkable Passages in the Evangelical History are not mention'd by Pagan or Jewish Writers. It is no wonder that *Valerius Maximus*, who hath made a Collection of the memorable Acts and Sayings of other Nations as well as *Rome*, and dedicated them to *Tiberius*, yet hath not a word of Jewish Acts, much less hath inserted any Christian ones. His Aversness to the Christian Religion may solve this very well, unless you will say that Christianity was but just risen at that time when he wrote, and the materials of History concerning it were not yet brought to him. But this cannot be said of *Tacitus*, who lived in the next Age, and who was a great Hater of the Christians, and was very * severe upon them in his Writings, on which account he cannot be thought to have related things impartially concerning them. *Suetonius* was † bitter against them, and who then can look for any fair Account from him? The same may be said of *Lucian* and *Pliny*, who though they deliver some Truths (and not inconsiderable ones) concerning the Christians, yet their Aversness to them and their Religion (which by the latter of them is call'd || *Pervicacia & inflexibilis obstinatio*) would not permit them to speak what they knew of them. *Plutarch*, of all that lived and writ about that time, was the civilest to the Christian Religi-

E e 3

on;

* Per flagitia invisi. — Haud perinde in crimine incendii quam odio humani generis convicti sunt. *Annal.* l. 15.

† Genus hominum superstitionis novæ & maleficæ. In *Nerone*, cap. 16. || *Epist.* 79. lib. 10.

on; he no where jeers or flanders it, or makes any Reflections upon it, which made *Theodoret* think he was almost a Christian, and had a favour for their Religion. But the rest (some of whom I have named before) hated the Christians, yea their very name was odious to them; hence when they speak of Christians or Christianity they mingle Calumnies and Lies with what they say. Christians with them pass for fond and superstitious People, nay for flagitious and profligate, nay sometimes for Diabolical Impostors and Wizards, and the most execrable sort of Persons under heaven. I might here mention *Zosimus*, a fierce Pagan, and therefore shews it in his History when he speaks of the Christians. Being a great Hater of these Persons he doth upon all occasions speak ill of them, and particularly of *Constantine* the Great, because he was the first Emperor that threw off Heathenism, and imbraced Christianity. He tells us that he Murder'd his Empress, his Son, and other near Relations, and that he was smitten with Leprosie for these unnatural and horrid Crimes; in brief, he relates the Particulars of this great Man's Life contrary to all ancient Historians that have written concerning him. The ground of which was no other than this, that he had entertain'd a particular Grudge and Prejudice against the Emperor, and bore a hatred to Christianity it self; so that whatever he wrote concerning them favor'd, of ill will and malice. It is not then to be marvell'd at, that such Men mis-represent many Passages which relate to the Professors of Christianity, and falsifie all reports concerning them. They
can

can by no means speak well of a People that they hate. A Religion that they so abhor can have no Persons Good of it, they think, You must not expect they will relate Truths which they have a dislike of. This is one reason why *Pagans* are defective in their Historical Narrations; why many things spoken of by the Evangelists, are not mention'd by them, or are vilely mis-represented. This is the cause why so few of Christ's Actions, and the Affairs of Christians are taken notice of; and why those that are, are so miserably perverted. Prejudice and Envy, Spleen and Malice, are the Source of this Miscarriage.

6. I add this, that many pieces of History are lost, as hath been acknowledged and complain'd of by the Learned; whence it is that many Occurrences which we meet with in the History of the Gospel are not to be found in the Writings of the Pagans. We have but a few of these left us in comparison of their number at first; and those that we have are but Relicks of those Histories before written. Particularly the Stupendous Acts of our Saviour, and the Monuments of the bravest and noblest things done in that Age wherein He was born are now missing. All *Dio's* History from the Consulships of *Antistius* and *Balbus* unto the Consulships of *Messala* and *Cinna*, that is, for the space of Ten Years, Five Years before Christ's Birth, and Five after it, is quite lost, and so is *Livy's* History of that time. In vain therefore doth any Man think to find the remarkable Passages referring to Christ's Birth in these Writers; much more vain is it to look for these things in those

Writers whose Histories are altogether missing at this day. Thus to instance only in the Universal *Ἀπογερῆ*, which makes the greatest noise with the *Objectors*, that without doubt was set down by some *Roman Historians*, but their Writings either by Negligence, or by Fire, or by the Invasion of the Barbarous Nations into *Italy*, or by age and length of time are lost. It is clear that some did make mention of it; otherwise whence had * *Suidas* all that which he relates of the Twenty Persons that were sent to make the *ἀπογερῆ*? God perhaps would in his Providence approve the loss of these, that holy History might be partly imbraced by Faith, and not owe its Authority wholly to Human Testimony. But such as is remaining I have produced, and that is enough to satisfy any sober any considerate Person.

Lastly, I remark this in the close of all, that there are two of the most celebrated *Roman Historians* from whom we can expect nothing that hath Relation to Christ's Birth, or any great Occurrence that happened about that time. For *Livy* wrote but to *Augustus's* beginning, which was before Christ, and for that reason no Man can rationally think, that such Notable Concomitants of our Saviour's Nativity as the *General Taxing*, and the *Appearing of the Star*, could be recorded by this Historian. And as for *Tacitus* (who is the other Celebrated Historian) there is as little reason to expect any of these notorious Matters in his Writings, because he goes not back so far as *Augustus*. His

Annals

* In verbo [*ἀπογερῆ*]

Annals begin with *Tiberius*, and continue to the death of *Nero*: and his *Books of History* begin where his *Annals* left off, and go on to the end of *Titus Vespasian's* Expedition against the *Jews*, and there have their Period. *L. Florus* is but an Abbreviator of *Livy*, and therefore we can look for nothing there. So *Velleius Paterculus*, though he goes something farther, is an Epitomizer, a Scantling of an Historian. As for *Justin*, who flourished in the Emperor *Antoninus Pius's* time, he was but an Epitomizer of *Trogus Pompeius*, and goes no farther than he went; therefore we cannot expect any thing of him concerning the Christian Affairs. Thus you see what are the boundaries of these Chief Historians, and what you may look for (or rather not look for) from them, and also you have the Reasons given you why but few things which have reference to the History of the Gospel are found recorded in Pagan Writers. But all that could be rationally look'd for, is recorded, as I have shew'd you, by the best Historians among the Pagans.

These are the several Considerations which I undertook to offer, and I question not but that they will fully satisfy the *Scruples* and *Objections* before started, and abundantly clear up this Truth to us, that we have sufficient Testimony from Pagan and Jewish Writers concerning the Gospel-History. This Proposition is evident, that the *New-Testament* is confirmed by Prophane Writers, that the Evangelical Records are attested by the authority even of those who were without. These have transmitted to us many of those things which are registred by the holy Evangel-

vangelists. The Memoirs of these things are in Prophane Story, in the Writings of those that opposed the Christian Religion.

Thus I have finish'd what I attempted, that is, I have proved the *Truth* and *Authority* of the Scriptures, from the suffrage and attestation of *Strangers*. I have let you see that the Confession of our *Adversaries* agrees with that of our best Friends. We appeal to the *Jews*, and to the *Gentile-World*; even these bear witness to the Sacred Writings. And their witness cannot be rejected by any reasonable Person, because * a Testimony is least to be suspected when it comes from an Enemy, yea, because such a Testimony is reputed † firm and solid, because it is ‖ worthy to be believed, because ‡ it is most valid for the Commendation and Establishment of the Truth. This then renders the Books of the *Old* and *New-Testament*, worthy of all Acceptation, viz. that they are vouched by *Profess'd Adversaries*. And this is that which I have been urging in this Discourse, viz. that *Jews* and *Pagans* testify the same things which the Inspired Writers deliver. A great part of the memorable Passages set down in these Sacred Writings are left on Record in those others. This is a mighty Confirmation of the Truth of these holy

* Τότε μάλιστα ἀνύποπτος ἡ μὲντοις τῶν παρ' ἐχθρῶν αὐτῇ φέρη. Chrysost. in Psal. 45.

† Satis firmum testimonium est ad probandam veritatem quod ab ipsis prohibetur inimicis. Lactant. Inst. l. 4. c. 12.

‖ Αἱ παρὰ τῶν ἐχθρῶν μὲντοις ἀξιωματικώτεροι εἰσιν. Basil. M. hom. de Nativ. Christi.

‡ Ἰχυρώτερος πρὸς τὴν ἀληθείαν οὖσα ἐστὶν ἢ τῶν ἐχθρῶν μὲντοις. Greg. Nyss. de Anim.

holy Books, this is a clear Evidence that they are not forged and supposititious, but that the Matters contain'd in them are real and certain, that they give a just and faithful Account of the things they treat of; in brief, that they are the Word of Truth, and endited by the Spirit of Truth. And thus much in pursuance of the First General Head concerning the Holy Scriptures, viz. the Truth and Authority of them.

A D D E N D A.

Refer this to Page 261. Line 15.

THE English *Jay*, from the Hebrew *Ajah*, pica, cornix. To *abash* is taken from the Hebrew *bush* puduit. And from the Greek we borrow many words with the omission of a Letter or two in the beginning, as *Licourice* for *Glicourice*, from γλυκυρίζα; *Emonies* vulgarly so call'd, for *Anemonies*, from the Flower ἀνεμώνη, whence the Latin *Anemone*. *Sciatica* for *Ischiatica*, ab ισχίας, the Hip or Huckle-bone: *Scaroticks* among Physicians for *Escharoticks*: *Scar*, from ισχάδεα crusta cauterio in carne facta: *Sol*, from ἄσπερ; *Rice* from ὄρυζα, oryza: *Star*, from ἀστήρ: *Box*, from ἄβασξ: *Maurus*, a Moor, from ἄμαυρ; obscurus: *Tansie*, from ἀθανασία: To *gaze* from ἀγάζομαι, admiror, stupeo. *Gay* from ἀγῆ, elegans: and perhaps *Trull* from ματεύλη lagna. And I have taken notice of several Words from the Latin, with the first Letter, or more, cut off in the beginning, as *Uncle* from avunculus, qu. avuncle: *Tills* (as they are call'd in some Countries)

428 *The Truth and Authority*

tries) from *Lentils*, *Lenticula* : *Story* from *History*, *Historia* : *Bishop* qu. *Pisshop*, from *Episcopus* : *Spain* from *Hispania* : *Sparagus* for *Asparagus* : A *Plaister* from *Emplastrum* : *Stum* from *mustum* : *Dropfy* from *Hydrops* : *Gypsy* for *Egypty*, of Latin original : *Pouch* for *Capouch*, (a *Cowl* or *Hood*, whence the *Capuchin-Friars* have their Name) from *Caputium*, a Hood worn on the Head : *Picked* (i. e. sharp at the end) qu. *spiked*, from *Spica* an Ear of Corn : Or if it comes from a *Pike*, then that seems to come from *Spiculum* a Pike or Spear, and that is from *Spica*, it is likely : *Sides men* corruptly for *Assisting-men*, it being their Office to *Assist* the Church-Wardens (unless you will rather understand by them *Testes Synodales*, *Synods-Men*, who were anciently joined with the Church-Wardens.) There are other English Words derived after the same manner from the *English*, *Saxon*, and *French* : Thus *Poppy*, with the *p* left out in the beginning and middle, seems to give the denomination to *Opium*, (which is now a Word that may pass for *English*, and signifies the Juice of Poppy) as if *Popium* were the Word : *Sterling* for *Easterling* : *Bour*, or *Bowr*, from *Arbour* : *Spittle*, or *Spital*, for *Hospital* : *Vails* for *Avail* : *Vantage* for *Advantage* : *Say* for *Essay* : *Grees* (Stairs) for *Degrees* : *Cantle* (in Heraldry) quasi *Scantling* : *Prentice* vulgarly for *Apprentice* : *Stover* (for Cattle) from the French *Estover* : *Squire* for *Esquire*, à Gall. *Escuyer* : *Quiry*, or *Querry*, for *Equerry*, a Place, a Stable where Race-Horses are set : *To Ply* for *Emplay*.

Instead

Instead of *Sacristan* we corruptly say *Sexton*; For *God be with you*, we say, *Good By*: For *Kingstable* or *Kingstable*, we say, *Constable*, the Officer that is appointed and establish'd by the King, or to conserve the King's Peace. We vulgarly say *Spice* for a *Specimen*, *Hogo* for *Haut-goust*, *Carfax* for *Quatre voix*, the place where *Four Ways* meet in *Oxford*. Some have thought that *Elphs* and *Goblins* with which they frighted Children heretofore are derived from the famed and so talked of Feud between the *Guelphs* and *Guibelines*. *Saragosa* in *Spain* is most corruptly pronounced for *Cæsar-Augusta*. The Emperor of the *Abyssines* is called *Prestor-John*, for *Prestegian*, or *Protegian*, as some think, but this is disputable. *Maldon* in *Essex*, by the *Saxons* called *Malodune*, is a Corruption of *Camalodunum*, the old Colony of the *Romans* here. *Godmanchester* in *Huntingdon shire*, is so written in stead of *Gormonchester*, from one *Gormon* a *Danish* Prince that had this part of the Country allotted to him. But *Charter-House* for *Chartreuse*, (the *Covent* heretofore of the *Carthusians*). and *Shingles* (the common word for *St. Anthony's Fire*, because it incompasses the Body like a *Girdle*) for *Cingles*; and *Good Morrow* for *Good Morning* are not so great Depravations of the Words.

Refer this to Page 254. Line 25.

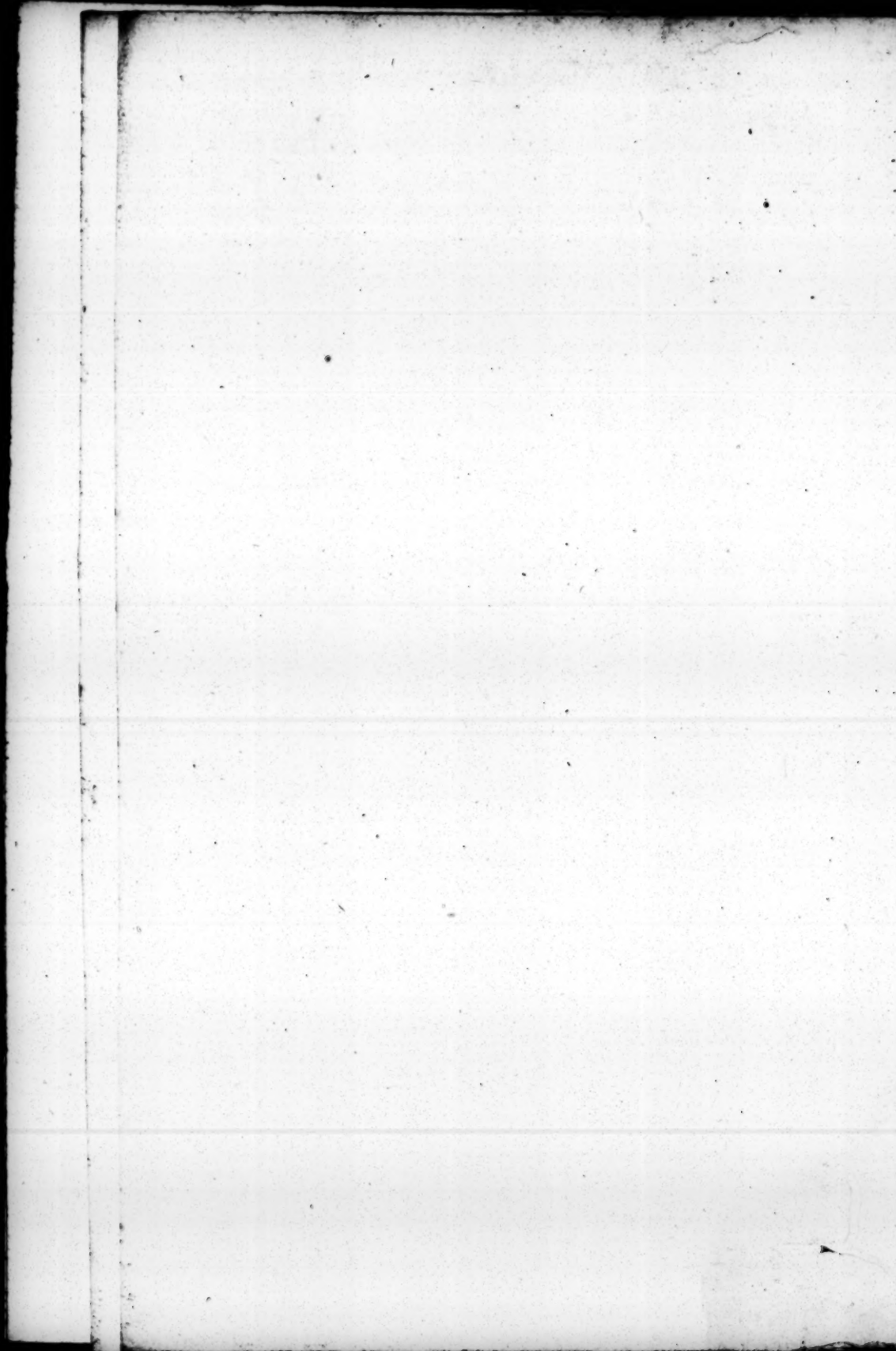
If *ῥελόν* signified any such thing as *furtum*, we might perhaps think the English *Felony* came thence. If *στολή*, or *stola*, signified *sedile*, we should be inclined to fetch *Stool* thence. We should

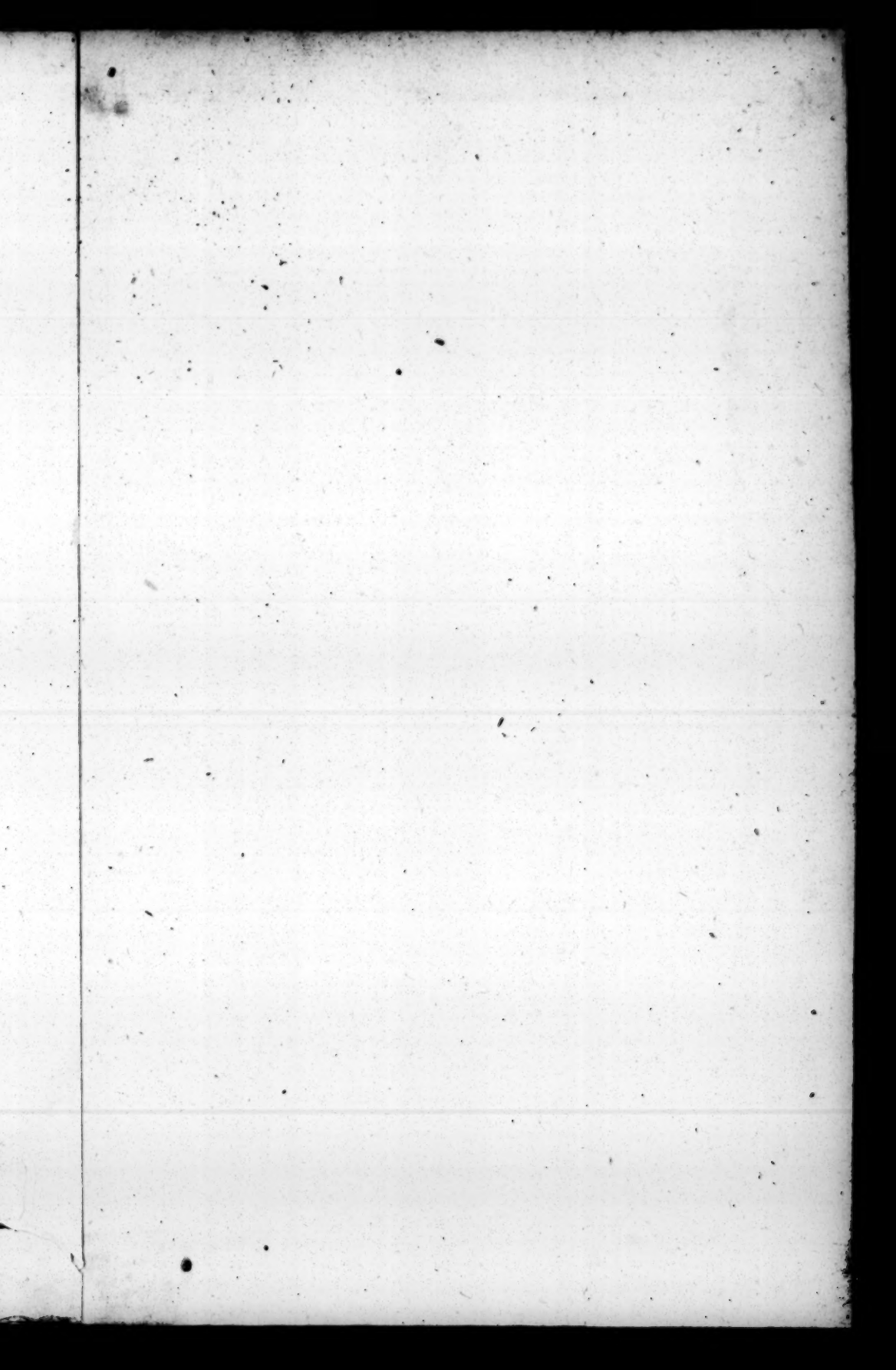
430 *The Truth and Authority, &c.*

should have derived *Smoke* from the Greek *σμός* if it had signified any thing like, *fumus*, and to a *Spade* from *σπίδων* and *Spado*. Nay, If *πλάς-
μα* denoted any thing like *placenta*, or *laga-
num*, we then should have vouched even our Eng-
lish word of that sound to be derived from it.

F I N I S.

should have denied such from the Greek and
it is not signified any thing like *same*, and so
a Spade from *scelus* and *scelus* *Nay*, if *scelus*
denoted any thing like *scelus*, or *scelus*
now, we then should have concluded even our Eng-
lish word of that sort to be *scelus* from it.





A
DISCOURSE

Concerning the

Authority, Style, and Perfection

OF THE

Imprimatur,

CAROLUS ALSTON,

April. 6.

1694.

R. P. D. Hen. Episc.

Lond. à sacris.

Wherein the Author's former Undertaking is further prosecuted, viz. an Enquiry into several Remarkable Texts which contain some Difficulty in them, with a Probable Resolution of them.

By JOHN EDWARDS, B.D. sometime Fellow of St John's College in Cambridge.

LONDON,
Printed by J. D. for Jonathan Robinson at the Golden Lion, and John Wey at the Rose in St Paul's Church-yard. MDCXCIV.